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The
CHRISTIAN CENTURY

Published Weekly

The Case for Federal Union
By Vernon Nash

Orthodoxy—The New Phase
By Hillyer H. Straton

China's Christian Soldiers
By Joy Homer

Scandinavia Between the Millstones
An Editorial

Up to Protestantism
An Editorial

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In This Issue

VERNON NASH

is leader ("lay minister") of the White Plains, N. Y., Community Church and a member of the national executive committee of the Interdemocracy Federal Unionists. Long a member of the faculty of Yenching University, Peiping, China, he has studied the question of international organization in twenty countries and has lived for extended periods on four continents.

HILLYER H. STRATON

is minister of the First Baptist Church, Detroit, Mich., and vice-president of the American Baptist Foreign Mission Society. Dr. Straton is the son of the late Dr. John Roach Straton and was for a time his father's assistant at Calvary Baptist Church, New York. He was for eight years pastor of the First Baptist Church, Muncie, Ind., going from there to Detroit in 1938. He is the author of *Peter, the Man Jesus Made* and *These Baptist People*, a book soon to appear.

JOY HOMER

a graduate of Smith College and daughter of Sidney and Louise Homer, famous American musicians, has recently returned from China and is now working in behalf of the Church Committee for China Relief. A previous article by Miss Homer, "China's Quality of Mercy," appeared in The Christian Century for March 27.

MIRON A. MORRILL

is in charge of the public relations department of the *Methodist World Service* Commission, Chicago.

Coming

This year marks the 500th *anniversary of the invention* of printing, the 400th anniversary of the appearance of the first printed book in England, and the 300th *anniversary of the publication* of the first book in what is now the United States. This latter event will be fittingly marked by an article, "The Tercentenary of the Bay Psalm Book," by Henry Wilder Foote.

The CHRISTIAN CENTURY

April 17, 1940

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Calendar of Coming Events

Apr. 14-19. Presbyterian Bible Conference, Philadelphia.
Apr. 15-17. New York Synod, Evangelical and Reformed Church, Boston, Mass.
Apr. 15-17. Annual Pastors' Conference, Crozer Theological Seminary, Chester, Pa.
Apr. 16-17. Lancaster Evangelical and Reformed Synod, Lancaster Co., Pa.
Apr. 19, 20. Conference of Midwest Students of Foreign Affairs, International House, Chicago.
Apr. 19-21. Annual Methodist Youth Conference, Downingtown, Pa.
Apr. 21. Chicago Sunday Evening Club; Norman B. Nash, speaker.
Apr. 21. Charles Street Forum, Boston; Henry J. Cadbury and Francis H. Russell, speakers.
Apr. 23-30. Children's Crusade for Children.
Apr. 24. Methodist General Conference, Atlantic City, N. J.
Apr. 24, 25. Eastern District Conference, Church of the Brethren, Richland, Pa.
Apr. 25-29. East Pennsylvania Evangelical Conference, Allentown.
Apr. 28. Rural Life Sunday.
Apr. 28. Chicago Sunday Evening Club; Harold C. Phillips, speaker.
Apr. 28, 29. Nebraska Council of Churches Regional Conference, Gering.
Apr. 29, 30. Pennsylvania Council of Churches Annual State Convention, Harrisburg.
Apr. 29-May 1. Sunday School Story Paper Editors Conference, New York City.
Apr. 29-May 1. Eleventh Annual Missionary Education Institute, Indianapolis, Ind.
Apr. 29-May 1. Pittsburgh Evangelical and Reformed Synod, Pittsburgh.
Apr. 30-May 1. Nebraska Council of Churches Regional Conference, Minden.
May 1. General Conference, African Methodist Church, Detroit, Mich.
May 1-3. State Convention of Christian Education, Hutchinson, Kan.
May 1-3. Diamond Jubilee Convention, Missouri Church and Sunday School Council, St. Louis.
May 1-21. African Methodist Zion Conference, Washington, D. C.
May 2. Annual Dinner, Philadelphia Federation of Churches.
May 2, 3. Nebraska Council of Churches Regional Conference, Beatrice.
May 2-5. Eastern District Conference, Mennonite Church, Philadelphia.
May 3, 4. Philadelphia Bach Festival, St. James' Church.
May 6-9. Disciples Annual State Convention, Springfield, Mo.
May 8-11. North American Administrative Committee and World Council, World's Sunday School Association, Lake Mohonk, N. Y.
May 13-15. Disciples Annual Convention, Indianapolis, Ind.
May 15, 16. Interchurch Convention, Massachusetts Council of Churches, Worcester.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVII CHICAGO, APRIL 17, 1940 NUMBER 16

EDITORIAL

HOLDING that Baptists are faced by the most severe test of "our fundamental tenet, the separation of church and state" in seventy years, the *Watchman-Examiner,* Baptist weekly, has addressed an open letter to the presidents of Baptist conventions asking for immediate appointment of committees to formulate denominational action on the Taylor appointment to the Vatican. After reviewing the development of the issue the Baptist organ says: "We urge the presidents of our several Baptist conventions to appoint strong committees to study the situation now facing us and to prepare for our several groups and organizations a plan of action which shall most effectively assist, along with other religious bodies in agreement with us, in the restoration of a complete separation of the United States government from the Roman Catholic hierarchy as centered in the Vatican." The plan proposed is that resolutions to be presented impending conventions of national Baptist bodies shall be prepared now in advance of the conventions, and these later pooled in a united approach to the government after the conventions have acted. "There is need for promptness," declares the open letter. "The longer we wait, the harder will it become for us to get the constitutional legalities restored, the American embassy to the Vatican closed, and Mr. Taylor recalled. The time of uncertainty and confusion is passed. We now know the situation and its danger. Let us act."

For Baptist Action on Vatican Embassy

Standing in the Need of Prayer

FOR TWENTY YEARS past the week before Pentecost has been observed, at the call of the Faith and Order movement, as a week of prayer for the unity of the church. This year the date is May 5-12. The call may well be heeded and the scope of the petition broadened. The unity of the churches is not an enterprise which can be carried forward while the cause of the unity and brotherhood of mankind is slipping backward. A prayer for unity must be a prayer for peace, and a prayer for peace may be spiritualized by making it also a prayer for the unity of Christians. What is true of prayer is no less true of work. To promote fellowship and unity among the faiths is to work for good will among men, and vice versa. The world was never more desperately "standing in the need of prayer" than at the present time. The office of the continuation committee of Faith and Order is sending out a query about changing the date of its week to that observed by "certain other organizations working for unity which have been accustomed to keep January 18-25 (the week before the conversion of St. Paul) for this purpose." The Faith and Order secretariat does not say so, but the particular organization which keeps that week is the Church Unity Octave, a small Anglo-catholic group whose members openly admit that they have so far remained out of communion with Rome only that they may take more Anglicans with them when they make their submission, and its special reason for praying for unity during that week is not that January 25 is the day of the conversion of St. Paul but that January 18 is the "Feast of St. Peter's Chair at Rome." In relation to Faith and Order, these do not seem to be "parallel efforts for peace."

Warning Against Using Religion in Campaign

VOICING a wise warning against bitterness and bigotry in the approaching national political campaign, and especially against permitting political differences to make a breach in church fellowship, the *Federal Council Bulletin* urges that "religion must not be 'used' to discredit our opponents." The principle is a sound one, especially in a nation composed of a large number of religious minorities and one in which the separation of church and state is a fundamental tradition. Yet the complete detachment of religious from political considerations in judging a candidate's fitness for office is not always possible or even desirable. Strangely enough, the editorial immediately preceding the one in which the Federal Council warns against "using" religion to discredit opponents is devoted to a favorable comment upon T. S. Eliot's recent book, *The Idea of a Christian Society.* "Mr. Eliot realizes," it says,

"that a Christian *organization of society* does not necessarily result just because the members of the society are devout Christians. There must also be the right kind of social structure, resting upon a 'unified religious-social code of behavior' which is generally recognized and accepted." If this is true, then a candidate's "religious-social code of behavior" cannot be irrelevant to an estimate of his fitness for a policy-making office. If a Christian organization of society is desirable, then it is unreasonable to tell voters that they ought not to inquire what kind of Christian organization of society has the approval of a candidate for high office, say the presidency or the vice-presidency. Suppose, for example, that a member of that body known as Jehovah's Witnesses should aspire to one of those offices. Would it be possible to pay no attention to his religious affiliation? Or if possible, would it be reasonable to do so, since his religion implies a "religious-social code of behavior" widely at variance with that of the majority? To "use" religion in a bigoted and sectarian way either for or against a candidate is indeed despicable. But to lay down the general principle that a candidate's religion is to be ignored is to say that religion has no relation to behavior or to the organization of society. As a matter of fact, it has a very close relation.

Rumania Gets New Light On the Trinity

PERHAPS the last beneficial result that one would have expected to flow from a European war and the state of political and economic insecurity into which it has thrown the neutral states would be a better understanding of the inner relations of the Trinity. Nevertheless, something of that kind seems to have happened. The *Catholic Herald* (London), reporting certain conferences and diplomatic exchanges that have been in progress between the Vatican and representatives of the Rumanian Orthodox Church, is happy to announce not only that a Rumanian emissary to Rome had addressed his holiness as "Supreme Head of Christianity," but that a Roman Catholic bishop had been welcomed in Rumania with a prayer for a blessing upon him from the Holy Ghost "who comes from the Father and the Son." If these two items can be taken at face value, they imply that the Orthodox Rumanians have conceded the two points which separate the Eastern Orthodox Church from Rome, namely, the supremacy of the pope and the "filioque" clause. Just why the Orthodox, at this particular and ticklish moment, should have seen the light in regard to the "procession of the Holy Ghost from the Father *and the Son,*" after insisting for so many centuries that the Holy Ghost proceeds from the Father alone, can be best understood if one recalls the frantic efforts of the Eastern churches for reunion with Rome in the fifteenth century when their lands were threatened by the Turks and when help from western Europe seemed essential to their safety. Again Rumania stands in a dangerous spot, trying to play the difficult role of a neutral with rich resources of oil while beset by the conflicting pressures of Germany and the Allies. The *Catholic Herald* believes that recent events, including the audience granted by the pope to a number of Rumanian bishops and other prelates and leading laymen, may foreshadow the return of Rumanian Orthodoxy to the Roman obedience. Besides being the confession of a newly found conviction of the correctness of the filioque formula, this might quite conceivably be a bid for Italian aid in an emergency. Is this also one of those "parallel efforts for peace" in which we are expected to collaborate?

Death Comes for a Great Missionary

CHARLES F. ANDREWS, who died in Calcutta on April 4, would not fit into any missionary pattern. Yet he was a great missionary; in some respects probably the greatest of the present generation. In a period of world conflict, when white imperialism was losing both its moral self-assurance and its political power, Andrews played a mediating role in India which made it possible for hosts of India's people, rich and poor, leaders and led, to believe that there might truly be a difference between Christianity as the religion of the imperialist Occident and Christianity as the religion of Jesus Christ. Andrews first went to India in 1904 as a member of an educational-social service mission established at Delhi by scholars from Cambridge. Four years later he joined the faculty of Punjab University. Still later he became the principal of Rabindranath Tagore's school, and the intimate and trusted friend of Gandhi and practically every other important nationalist leader. His greatest interest lay in improving the lot of the poor. It was said of him that he had visited almost every one of India's 800,000 villages; certainly he knew more about India's labor problems than any other man. Perhaps his most important work was done outside India, in securing protection for the Indian laborers who had migrated to other British colonies. It was while attempting to gain justice for Indian workers in South Africa that he first won Gandhi's confidence. Later he renewed the same struggle in the Fiji islands, in the Kenya negotiations at London, and in British Guiana. C. F. Andrews was known to America by his visits here and by his books, such volumes as his biographical studies of Gandhi, his *Christ and Labor, What I Owe to Christ, Christ in the Silence* and many another. But he was known to India by his life. That preached Christ in a language which India could understand.

The Battle of The Maps

EUROPE'S propaganda war took a sudden shift to the map front the other day. Berlin went wild over a picture which appeared on the cover of the French illustrated weekly, *L'Illustration*. This showed M. Reynaud, Mr. Sumner Welles and the counselor of the American embassy in Paris sitting in an office in the ministry of finance apparently looking at a large map. The same picture was sent to this country and extensively reproduced in the American press, but the French censor had seen to it that the map appeared as a vacant expanse of white. In the French version, according to the Germans, the boundaries plainly showed East Prussia as a part of Poland, much of the Trieste region of Italy within an expanded Yugoslavia, and a Danubian state taking in most

of the old Austro-Hungarian empire. The official French explanation was that the map had not photographed plainly and that an engraver on *L'Illustration* had touched it up according to his own ideas. Mr. Welles denied that he had studied any map while in M. Reynaud's office, although if he didn't he must have been blindfolded while this particular photograph was being posed, and there was no blindfold visible in the picture. Two or three days after Berlin had loosed its outburst over the "scandal" of the French map the British released a map of their own. This, it was explained, had been taken from the private papers of Konrad Henlein, Sudeten leader, in 1938 and purported to show a ten year plan made by the nazis in 1937 to conquer all eastern and southeastern Europe. Failure to release the Henlein map until now underlined the propaganda purpose behind its present "discovery." Neither map has caused much excitement in this country. It is known that there are extremists on both sides—Frenchmen who would like to carve up Germany and Germans who would like to grab most of Europe. Today their ambitions merely make propaganda medicine for the enemy. But if tomorrow either should succeed in actually drawing the map of Europe according to their present dreams, that continent would be doomed to another cycle of catastrophe.

When the Courts Breed Contempt

A JUDGE in St. Louis has found the *Post-Dispatch* and two of its editorial officials guilty of contempt. The newspaper has been fined; the editor of its editorial page fined and sentenced to twenty days in jail; Daniel R. Fitzpatrick, the paper's famous cartoonist, fined and sentenced to ten days in jail. Infliction of the sentences has been held up pending appeal. The case arose when a St. Louis politician and a labor union officer were indicted for extorting $10,000 from movie theater owners to head off a threatened wage increase. One judge, in a civil suit, found that the union official had received the money and ordered him to turn it over to the union. Another judge, in a criminal suit, sustained a demurrer of the union official and induced the prosecuting attorney to drop the charge against the politician, thus removing both men from the fear of criminal punishment. The *Post-Dispatch* said, in two editorials and a cartoon, what it thought of the second judge. It was not complimentary. The contempt proceedings constituted the judge's reply. The newspaper naturally announces that it will fight the verdict to the highest court and its publisher, Joseph Pulitzer, in a signed editorial declares that it will not be "intimidated, shackled or gagged." Surprisingly little attention has been paid to this case in the rest of the press. Newspapers which were shrieking to high heaven about the sanctity of press freedom when NRA tried to bring their newsboys under a wage and hour code dismiss this effort to gag a crusading paper's editorial page with a jocular paragraph or ignore it altogether. Yet if the press is really in earnest to protect its freedom, here is a case which should rouse all its energies. Manifestly, if the press cannot say what it thinks of court decisions its freedom is a sham. It is high time, also, that this whole matter of contempt proceedings received a judicial and legislative overhauling. If public respect for the courts is to be guarded, then it should be provided that actions for contempt shall not be passed on by the same judge who considers himself to have been injured. The present procedure does not protect against contempt; it breeds it.

White-Collar Criminals Are Most Dangerous

JUVENILE delinquency is directly correlated with low economic standards. Slums breed crime. Bad housing and inadequate nutrition produce anti-social behavior. These facts can be proved by statistics and are generally understood. But they do not point to a total solution of the crime problem. Professor E. H. Sutherland, sociologist of the University of Indiana, has pointed out that while crimes of violence flourish among the economically depressed classes, the even more costly crimes of fraud are for the most part committed by well fed and well housed white-collar criminals. Statistics of upper class criminality are incomplete because in so many cases the culprits are so "respectable" and influential in the community that they escape even prosecution, not to mention conviction. Their crimes include "misrepresentation in financial statements of corporations, manipulation in the stock exchange, commercial bribery, bribery of public officials directly or indirectly to secure favorable contracts and legislation, misrepresentation in advertising and salesmanship, embezzlement and misapplication of funds, short weights and measures, misgrading of commodities, tax frauds, misapplication of funds in receiverships and bankruptcies." Then there is that class of long-distance crimes discussed years ago by Professor E. A. Ross in his *Sin and Society,* in which there is no malice against an individual and the victim is not personally known to the perpetrator. These are the crimes of greed, not of anger. Professor Sutherland says they cost society more than do the crimes of violence. And they do not flourish chiefly in slums.

Canadian Official Would Get America into War

CANADA'S greatest and most immediate service to the Allied cause, according to the Honorable Gordon Conant, attorney general of Ontario, is to win the United States to an active participation in the war on the side of the Allies. The occasion of this utterance was only a district meeting of farmers' and businessmen's associations, but an official as important as the attorney general of a province could scarcely have supposed that such a sentiment, though spoken by him in a corner, would not echo south of the border. Give the United States anything it wants, says Mr. Conant, short of the impairment of Canadian sovereignty. Join it in building the St. Lawrence waterway. If it asks a route to Alaska over Canadian soil, do not hesitate. "No sacrifice on our part will be too great if [the gaining of American alliance in the war] can be accomplished. . . . The Allies need the moral and particularly the material resources of our great neighboring republic to the south. Every day that the United States delays in joining the Allies will only prolong the war and

increase the effort and the sacrifice that the United States may yet be called upon to make to save herself from the fate that now threatens all the democracies of the world. A clear declaration of policy at this time, supporting the Allies and declaring it to be the intention of the United States to enter the contest in their behalf, would materially affect the whole situation, probably to the extent of bringing an end to hostilities." The flattering suggestion that the mere threat of our joining the Allies would frighten Germany into laying down her arms has no factual basis. It ignores both military and psychological conditions. Now that Mr. Cromwell has been gently rebuked for his indiscretion, Mr. Conant ought also to be mildly disciplined for making it more difficult for the United States to maintain that attitude of friendly and helpful nonparticipation which, as he ought to realize, is as far as it is politically possible for us to go just before an election. Allied wooings should at least be more subtle. The sage of Israel knew that "surely in vain the net is spread in the sight of any bird."

Scandinavia Between the Millstones

WAR in all its grim brutality stands revealed by the invasion of Scandinavia. Neither Denmark nor Norway wished to be drawn into this conflict. Only the day before the Allies announced their intention to mine Norwegian waters the prime minister and the foreign secretary of the Norwegian government insisted on the desire of that nation to remain neutral. Forty-eight hours later both were fugitives from Oslo, their government in hiding, their principal ports in German hands, their land in terror of being laid waste. Without regard to the wishes of the Danish and Norwegian peoples, without restraint because of the correct neutral conduct of their governments, both these innocent and peace-loving nations have been dragged into a war from which they recoil in horror. Before many days pass, Sweden may be dragged in after them.

Germany's invasion of Norway is defended, in the long *démarche* presented by the Hitler government, as an act taken in retaliation for the Allied invasion of Norwegian neutrality by the sowing of mine fields and as a measure of protection against future Allied infractions of international law. The occupation of Denmark is evidently regarded in nazi quarters as a minor matter, incidental to the descent of the German army on Norway. But the Allied action in planting mines inside Norway's territorial waters was also justified, in London and Paris, as retaliation against illegal German attacks on shipping and as a measure required to make leak-proof a blockade designed, in Mr. Chamberlain's words, to have a "strangling effect" which "would drain the life blood of the enemy." Both belligerents thus profess high motives, but the effect of their actions has been to plunge inoffensive neutrals into bloodshed and suffering.

When Hitler had made up his mind to invade the north, he acted with terrible swiftness. The blow which delivered Oslo and all the principal ports on the Norwegian coast into German hands between dawn and dark on a single day fell with a savage swiftness which made even the *Blitzkreig* in Poland look slow by comparison. It remains now to be seen whether the Allies, despite their superiority of naval strength in the North sea, can act with equal swiftness to expel the invaders and restore the Norwegian government to its rightful authority. "His majesty's government and the French government," according to the official announcement from the Allies, "have at once assured the Norwegian government that they have taken the decision to extend full aid to Norway and that they will fight the war in full association with Norway." But can the Allies, once more caught almost flat-footed by another Hitler lightning thrust, give substance to their promise?

On the surface, this extension of the war to Scandinavia appears to have resulted from the Allied determination to find a way of taking the offensive. The selection of Paul Reynaud as prime minister of France, the reshuffling of the British cabinet to place Winston Churchill at the head of the committee of service ministers, were both interpreted to the world as actions taken in response to popular demand in Allied countries for a more aggressive conduct of the war. As long ago as March 29 the London correspondent of the *New York Times* foreshadowed an Allied advance on Scandinavia in these ominous terms (passed by the British censor): "If by exerting sufficient pressure upon Sweden the Allies can bring about reduction of ore shipments to Germany, it is believed Herr Hitler will be forced into an attack on Sweden, which would give the British and French a new opportunity in moving in Scandinavia—an opportunity for a flanking movement against Germany which was lost when Finland concluded peace with Russia." The opportunity, when it came, came in Norway rather than in Sweden, but this determination to find some way to engage Germany in an area not protected by the Siegfried line had been so generally avowed that it must have become known inside the reich.

On no other assumption than that of a desire to find an alternative to the western front did the Allied mining of Norwegian waters make sense. The act was, as the Allied statements in justification implicitly admitted, in violation of all accepted canons of international law. It was an affront to Norway and a threat to all the other neutrals who have been maintaining trade with Germany. It could hardly have been undertaken merely to cut off shipments of Swedish ore, for the Baltic will be entirely open by the end of this month and it would have been an easy matter to reroute German supplies by that waterway. If the German trade with Narvik was so important as to be worth risking neutral good will by such illegal mining, the time to have resorted to this measure was at the beginning of winter, not at its close. The Allied invasion of Norwegian waters, when it came, sought to end a traffic which the calendar would in any case largely have ended within a few weeks.

No, the Allied thrust at Norwegian neutrality—protested in such vigorous terms by the Norwegian government—must have had a deeper motivation. What could it have been? As matters now stand, the only explanation

which carries conviction is that the stern action in Norway was in reality a ruse planned to trick Germany into fighting on a new front. If Hitler could be lured into the north, then his armies might be faced and smashed with no Westwall to protect them. If that was the intention, then the Allied strategists may be congratulating themselves on the success of their strategy. The question which now arises, however, is whether Hitler has not seized defensible positions with such speed that it may prove almost as difficult to destroy him on this new front as behind the Westwall. As Captain Liddell Hart, Britain's foremost strategist, puts it: "Possession is nine points of war."

For a Scandinavian front, barring an Allied naval victory so sweeping as to give command of the Baltic, will present almost as formidable obstacles to the Allies as any they have faced in France. So long as German ships can pass back and forth across the Skagerrak—and despite Jutland there never was a time during the First World War when they were unable to do this—and so long as German planes can operate from airports in northern Denmark, it will be far easier for the German command to reinforce and supply an army in Norway than for the Allies to do so. This is assuming that the Allies can land an army on an inhospitable coast where their enemy already holds the chief ports. It is conceivable that the Allies' immense naval superiority can neutralize the advantage gained by nazi swiftness. But it is by no means certain that transfer of the war to Scandinavia has shortened its length.

However this may turn out to be, one thing the invasion of Scandinavia has proved beyond dispute. In war, right and wrong lose all clear-cut meaning for belligerents. The attacks on Norwegian neutrality, made first by the Allied minelayers and then by the nazi bombing planes and army, in the face of the desperate and moving pleas of the heads of the Norwegian government, showed that to nations locked in battle nothing can really matter save victory. All belligerents find noble phrases to justify their acts, both to themselves and to the world. But in the ultimate test, when victory or defeat is believed at stake, any action will be justified which holds out promise of victory. War makes its own morality, and the basis of that morality is the demand that the enemy shall be defeated.

With the opening up of the Scandinavian front Europe appears to be moving swiftly toward total war. Scandinavia is now caught between the millstones and if, after its peaceful people have been ground to bits, the issue remains undecided, then the world must expect to see the conflict shifted to still other fronts—in the Balkans, in the Caucasus, perhaps even in the East. To Europe's surviving neutrals the war has come to present only one controlling issue: how to stay out. Yet it is not beyond the bounds of possibility that the issue may be decided in the north. Both the Allies and Germany have incurred enormous risks by their ventures in Norway. If the German expeditionary force should be cut off there, Hitler's spell over the reich might be broken. If the Allied counter-attack should be repulsed there, the prospect of defeating Germany by blockade might be ended. Because both sides will soon perceive these possibilities, the war from this time on is likely to be fought with hitherto unparalleled fury. And in the midst of that fury, helpless small nations whose neutrality is being "protected," will be ruthlessly overrun.

Up to Protestantism

FROM the outset, it has been clear that the creation of official diplomatic relations between the government of the United States and the Holy See would be allowed to pass without critical examination and public discussion unless the Protestant churches sensed its implications and firmly voiced their opposition. If American Protestantism allows the issue involved in the appointment of an ambassador to the Vatican to go by default, no other voice will be raised in protest. No senator is likely to alienate the Catholic vote in his state by calling attention to the illegality of the President's action, unless and until his Protestant constituency raises the issue. Those senators who have already expressed themselves privately, frankly say that they must not be expected to force the issue. If and when they are convinced that the ambassadorship of Mr. Taylor is repugnant to the conscience of the great body of Protestant citizens, their course will then be clear.

The same situation obtains in the case of the President himself. He cannot be expected to modify his action or annul the ambassadorship if he has reason to believe that those most concerned to oppose it are confused or inert. If their reaction consists only in a sort of shiver of "apprehension" as to the possible dangers involved in the establishment of diplomatic relations with the Vatican, he will see no reason to undo his action. Archbishop Spellman's "twenty-one million Catholics who gratefully approve this action by our President," will outweigh forty million Protestants who are confused by it or only tremble with a vague feeling that something is wrong about it.

No one with even a mild degree of political intelligence imagines that the scheme launched at Christmas time originated spontaneously in the mind of Mr. Roosevelt. Like all such executive actions which involve a grant of special privilege or the official recognition of a special status, this action was the result of political pressure, direct or indirect, by the prospective beneficiaries of the action. That the Catholic hierarchy has been maneuvering for years to secure for the Vatican a recognized place in the official processes of American diplomacy, is a fact of common knowledge. It will not be denied by Catholics themselves. Their ambition is openly confessed. However devious and furtive may have been the means adopted to secure this recognition, the desire for it has not been concealed. While Protestantism slept, the hierarchy was able to accomplish its purpose.

Had Mr. Roosevelt believed that there yet remained in American Protestantism a positive conviction concerning the complete separation of official church processes and official state processes, and a vigorous determination to maintain the political equality of all religious denominations, he would hardly have taken the risk of appointing an official ambassador to the Vatican. Without, however, lifting an ounce of responsibility from the President's

shoulders for an action whose un-American and illegal character he must have sensed, the fact remains that he believed there would be no substantial body of Protestant citizenship to oppose it. He had good grounds for proceeding upon this belief. Previous encroachments and compromises had been allowed to pass without articulate, certainly without formidable, opposition from Protestants. Some of these compromises were mere gestures—what might be called official flirtations with the Catholic Church. Others represented the clear sacrifice of religious equality and the granting by law of substantial special privileges. They awakened only the slightest criticism. The President was easily led to believe that he was on safe ground in taking a step which the Vatican hailed as the "culmination" of more than a decade of diplomatic preparation.

For this state of mind which characterizes American politicians, all the way down from President to alderman, Protestantism is responsible. Its responsibility lies in its default. Lulled by a really noble desire to live in amity and good will with other faiths, it lost sight of the all-important fact that the spirit of tolerance depends upon specific political conditions for its successful functioning. Protestantism thus tended to pass out of the picture at which politicians are accustomed to look. The Protestant churches seemed no longer to be a positive political force. The principles of democracy to which they were once acutely sensitive, and which they had caused to be written into the organic law and embodied in the effective tradition of political administration, also faded from the politician's mind. He was left susceptible to the unresisted pressure of those forces which demanded special privilege. In a word, Protestantism failed to keep American political leaders aware either of its principles or of itself.

Meanwhile, if Protestantism lost the ear of the politicians, it also lost the ear of the public. The ear of the modern public is reached through three mediums—the press, the radio and the screen. Without access to these facilities any large scale effort to awaken public opinion is frustrated at the start. Protestantism is virtually shut out from their use. We say Protestantism, not Protestants. The voices of Protestant preachers are indeed heard on the radio and in the press. But they do not preach Protestantism, or defend Protestant principles, or expose Catholic encroachments upon the liberty which is inherent in the democratic process. The press does not publish such preachments, and the radio has rules which no Protestant preacher would think of overstepping.

The Catholic radio preacher is not thus restricted. He has direct access to the public ear on behalf of Catholic doctrine, Catholic interpretation of history, Catholic political policies, Catholic pronouncements in economics and international affairs. Acres of space are given by the press to papal encyclicals, the selection of a new cardinal, the reception of an archbishop by his new see and his investiture in office, and to the affairs of local parishes. The contrast between the colorful and respectful treatment of Catholic activities and the casual, routine treatment of Protestant activities in the metropolitan press makes Protestantism seem like a pale and insignificant force in the social order.

As for the moving pictures, the contrast is a scandal which Protestantism has borne all too long and too passively. The screen has enormously depreciated Protestant prestige, and correspondingly enhanced the prestige of the Catholic Church. Its treatment of the Protestant clergyman in ribald marriages and other invidious roles is an affront which the Protestant public takes lying down. Rarely is a Protestant minister cast for a heroic or creditable part. Such parts are prevailingly cast in the character of a priest. Rarely if ever is a priest cast in a role that compromises his profession or his church, but always in one that enhances it. The movie industry has been made to feel the power of the Roman Church, and it acts with respectful circumspection in all matters in which that church has an interest.

The public was told by a dispatch from Rome that the moving picture of the ceremony of the inauguration of Mr. Taylor as ambassador to the Vatican was sent to the Catholic Archbishop of New York who was authorized to withhold it from public view if, in his discretion, its effect upon American psychology would be harmful to the church at this time. Precise instructions were also given concerning the screen context in which the picture, if released at all, would be allowed to be exhibited. Its 550 feet of film must not be a mere item in a conventional news feature, but must be given a place of isolated respect and dignity. This would no doubt have been readily acceded to by the movie industry had the archbishop decided to release the picture. But can anyone imagine Protestantism exercising any such control of its publicity in the interest of its own prestige? Here was an event of great national importance—the receiving of the *first* American ambassador to the Holy See, and the establishing of a provisional embassy at the Vatican—and yet the public is denied the privilege of witnessing its cinematic exhibition until the churchly powers are convinced that its release will not further excite American resentment!

The Catholic Church is organized to get what it wants from the press, the radio and the screen. It can impose penalties and take reprisals for infractions of the code which it has standardized for the conduct of these facilities. Protestantism is not organized to do this. But it cannot be indifferent to the stealthy undermining of its prestige in the social order by the one-sided control of the organs of public opinion. Protestantism must regain the ear of the public! It must also regain the ear of the political leaders of the nation! It can do this only by regaining its self-consciousness as *Protestantism,* and thereby its own self-respect. And it can regain its self-consciousness only as it defines and proclaims the historic principles upon which its very life depends, whenever these principles are threatened by encroachments on the part of organizations—religious or secular—which do not cherish them, or by compromise on the part of political leaders who would betray them.

Protestantism has lost the respect of politicians and the public because it has sacrificed its self-respect on the altar of a pseudo-tolerance. Too many of its leaders have reached the point of enervated refinement where they simply do not like to think that "our brethren of the Roman communion" could desire anything for their church which is incompatible with the principles of American democracy. Yet "our brethren of the Roman com-

munion" have never made any secret of their desire for something which Protestantism historically holds to be incompatible with American democracy, namely, an official relationship with the American state. These same leaders simply do not like to think that a President of the United States could be persuaded, in the face of the Constitution, to violate the democratic principle of religious equality and send an ambassador to the court of the Holy See. It is indeed an unwelcome thought for any patriotic mind to entertain. It is much easier to accept the President's "reassuring" words to Dr. Buttrick in which, in effect, he says that the ambassadorship of Mr. Taylor is not what it is, than to face what it is and condemn it. But the fact stands indisputable that the President has done what he says he has not done. Unless Protestantism shall stand before the President in its full self-respect and demand that he annul his action, the prestige of Protestantism will suffer an irreparable slump in political and popular esteem.

The issue is up to Protestantism. There will be no help from political leaders until Protestant conviction clearly defines itself and expresses itself intelligently and firmly. There will be no help from the press or other organs of approach to the electorate until Protestantism clears its eyes, sees what has been done, and lets its reaction be determined, not by reassuring words about the thing done, but by the thing itself.

Announcement

UPON his return from the Orient in August, Harold E. Fey will join the editorial staff of The Christian Century as field editor. In addition to his collaboration in editorial writing he will have charge of the news department and will be associate editor of *The Christian Century Pulpit*. He will spend considerable time in the field representing The Christian Century and *The Pulpit* at important conventions, conferences and other significant group meetings.

Mr. Fey was formerly editor of *World Call*, the missionary magazine of the Disciples of Christ. He relinquished that task five years ago to become executive secretary of the Fellowship of Reconciliation, from which post he resigned on the eve of his departure for the Far East. He has traveled extensively over the United States and Canada, making contacts with church and social workers' groups, and is a member of numerous organizations with an international outlook. In 1937 he made an extensive tour of European countries, concluding his journey at the Oxford Conference. His acquaintance with the Christian leadership of all the churches fits him in a special way for his new work with The Christian Century.

Graduating from Cotner College and Yale Divinity School, Mr. Fey entered the pastorate, which he left in 1929 to become professor of sociology at the Union Theological Seminary at Manila, P. I. Here his work was distinguished by his devotion to interdenominational education, social service and evangelism. He embarked on March 1, at Seattle, for a five months' tour of the Orient, including Japan, China, Burma, India and other countries, under the auspices of various mission boards and The Christian Century. Articles from his pen reporting his observations and interpreting the situation in the Far East will appear in these pages beginning, it is hoped, before his journey ends.

At the Sign of the Blue Pencil

EDITOR THE CHRISTIAN CENTURY:

SIR: Suspend your blue pencil for a moment while I sing its praise. And please do not use it upon this letter; keep a strong hand upon yourself.

Help me, O Muse of Brevity, that I may not be unworthy to sing the praise of the blue pencil, that friend of humanity!

Great are the glories of blue. It is applied to stockings, athletes, the ocean, the sky, the order of the Garter, but in nothing is it more honorable than when it is used of this pencil. Pencil which defeats verbosity, preserves wit, saves writers from themselves, and saves us from them! What should we do without it? We read our books and journals; we see what is there, but we do not see what has been left out; we do not know them until after they have been under the surgeon's knife. All unseen, and quiet as great forces are, the blue pencil has done its work.

If authors could only know, they would put at the head of their works the name with their own of the man who cut them down. But they do not know, and grumble that so many good things are left out. Did you ever know a preacher who admitted that he preached too long? Those who write do not love the blue pencil as they should. But they are wrong; it is their best friend. In saving wordage, it saves thought.

Yet like other great instruments, it might be used more than it is. I scarcely ever read a book without wishing it were shorter. Almost all novels seem too long. They tend to aim at being as miscellaneous as life is. But that surely is a mistaken aim. Biographies are not so long as they used to be, but even now there are writers who seem unable to leave anything out of the remains of their hero. A theologian has a natural desire to cover all the ground related to his subject. I want to be sure that he has covered that ground, but I do not want to go all his journeys with him; I only want to hear him upon the specific subject with which he deals.

I can hear them thunder from afar; they hate the short book on great subjects; they cannot stand anything less than their folios! I am undisturbed. I still think these great men are not all fitted to play the part of St. Thomas Aquinas, and they would be all the better for a free use of the blue pencil. It is possible, as Pascal said, to make literature out of theology, but to the making of literature a merciless use of the blue pencil is essential. The masters are they who know how to leave out. Except a man deny himself, he cannot enter this kingdom.

Go on then with your good work. Take up again that pencil and use it fully—when you have passed this.

Ever yours obediently,

QUINTUS QUIZ.

The Case for Federal Union

By Vernon Nash

ANY BOOK which makes concrete proposals based upon an unstable status quo is peculiarly vulnerable to time. Before Streit's *Union Now* was off the press fundamental changes had taken place in Czechoslovakia and Spain. Within seven months afterward, the Second World War had swept a third of the proposed charter members of his projected interdemocracy federal union out of the ranks of those eligible to his multinational state on the terms set by him for admission. They are—for the duration of war, at least—no longer democracies by Streit's own test—possession by a people of the five basic freedoms of speech, press, assembly, worship and protest.

Those who pronounce *Union Now* dead, however, will find themselves holding a wake over a very lively corpse. National movements which swiftly arose in the United States, Britain and France to support its proposals are not lessening their activities; quite the contrary. The war spotlights as nothing else could the central fact of anarchy in the relations among nations. It also remains as true as ever that only world government can cure the malady of lawlessness in a neighborhood-world. Three things therefore stand unshaken and unassailed in the volume which President Wilkins in these pages pronounced "the most significant book yet to appear in this dark twentieth century of ours."

Geneva Background

From the incomparable archives of the League and from Streit's own experience as the *New York Times* man at Geneva, 1929-39, was drawn an unanswerable demonstration of the immediate necessity of genuine world government in place of futile diplomatic consultations, conferences, pacts, alliances and leagues; and, in addition, a comprehensive elaboration of the logically compelling case for the applicability of the federal principle to the political needs of the world. The spiritual cement of these cases is a modern restatement of the purposes for which governments are properly instituted among men so powerful and so persuasive as to lead Manley Hudson to declare that the book "deserves all the attention which was given to the *Federalist*."

Not even the one completely original element in *Union Now* has been invalidated by the war. For the essence of Streit's suggestion concerning a practical way to start was not *per se* that all the fifteen mature democracies, and they alone, must together initiate a multinational federal union. It is, rather, that unions have to be started by those able and willing to unite. They should be started by any group, however small, provided only that the resulting union shall be stable enough to endure and have conditions of admission which will give maximum assurance of its rapid and peaceable growth into an all-inclusive commonwealth of man. These fundamental principles still stand.

It would seem obvious that not many, if any, nations will consider a union now in the consummation of which they would marry a war out of which they wish fervently to remain. The acceptance of this as fact seems to many to imply that a moratorium must be declared on all efforts for a federal union of free peoples until the end of the war. Yet prior to the war's outbreak, a common observation was that Streit's plan was sound but that its adoption was possible only as a part of the settlement of another general conflict. Here is another illustration of the parable of the Arkansan who was unwilling to repair his roof during a rain and indisposed to do so in fair weather.

Belligerents Can't Make a Just Peace

If a form of settlement is to be made at the end of this war which will guarantee lasting peace, justice and security to all peoples, it will have to be evolved during the hostilities and worked for by noncombatants and by neutrals as earnestly as belligerents are prosecuting the war. All history (see Angell's *Paradox of Peace)* indicates that belligerents alone are utterly incapable of making a just peace. Dominance of a post-war period by a concert of victors has made every such peace only an armistice. Better far, moreover, than the best possible peace which could conceivably be made when the war has run its course would be an ending of the war at the earliest possible moment with a reasonably good peace under conditions which would rapidly develop into that best possible peace. It is clear from released statements of the National Peace Conference and many others that it already is the dominant desire of the American people that the full force of their government shall be placed behind continuous conciliatory efforts in association with other willing neutrals.

What terms of mediation can be offered with any hope of acceptance? Extending good offices will receive no more than perfunctory attention. It is doubtful whether even official promises to do something extraordinary after the guns have been silenced would get very far. Like Chalmers' expulsive power of a new affection, the belligerents must be confronted with an accomplished fact so breath-taking that news of it will be heard in all warring lands above the roar of bombs. Can anyone propose anything which would do this except the actual creation of a multinational federal state by all willing and admissible neutrals in which there would be equal and equitable access to raw materials and markets by all citizens of the union, into which all belligerents would be welcomed once they had laid down their arms and met the simple conditions of admission?

Is It a Pipe-Dream?

Only thus can the privileged nations disgorge the loot of past and present military imperialisms in any constructive and orderly manner; only thus can the grip of the "haves" on so much of the world's resources be broken

without violence. By such a process the underprivileged peoples could attain their legitimate aims without waging war. Those who see such a possible ending of the war as merely a pipe-dream will do well to consider that the greatest consistency of error in the period between the world wars was scored in the multitudinous predictions concerning things which could *not* happen, as C. E. M. Joad has shown. Just one major factor is needed in order to establish the agency which could shorten the war and end it in the right way—the United States need only indicate unmistakably its readiness to join in the creation of a world federal union.

Seeking for the 'How'

As public concern mounts in the search for specific, concrete plans for use by commissions of mediation, the already large interest in Streit's book will be enormously increased. In my opinion, it will take the field by default unless a better scheme is promptly forthcoming. The Anglican's "Give peace in our time, O Lord," becomes the prayer of humanity. And the "how" of millions will crescendo as the certainty grows that a prolonged war will leave the whole of Europe in the same shape Russia was in at the end of the bolshevik revolution. Anyone with a comprehensive and generally acceptable scheme, however imperfect in certain details it may seem to many, will have the floor until someone with a better plan takes it from him. Clarence K. Streit now has that floor. Discussions of abstract ideal principles only and of unarticulated opportunistic steps will get little attention and win no mass support; we spent our time and thought on little else for a score of years while conditions grew steadily worse until the world again burst into flames.

Stated concisely, it is the contention of *Union Now* that the needed form of world government should follow broadly the pattern of the Constitution of the United States; that federal unions have successfully endured only among peoples who believe that governments are made for man and not that it is man's chief end to exalt and serve the state; that we may not safely wait for universalism at the start. A law-abiding regime must be created by those sufficiently like-minded to be able and willing so to unite. The experience of the American and other federal unions demonstrates that an interdemocracy federal union would welcome new members in a steady succession as the removal of fears arising from disorder and insecurity enabled its citizens to face international problems soberly and sanely, and as the colossal advantages of multinational union along federal lines became manifest.

Handicaps to Be Removed

Details beyond such a broad outline would call for a very full abstract of the book. It will perhaps be more helpful to discuss handicaps, criticisms and misunderstandings. I would preface such an effort with an appeal to those who have already read *Union Now* to study it again carefully with their misgivings uppermost in mind; I have never known a volume which thrived so much upon sincere, skeptical scrutiny. The chief handicap is unwarranted assumptions concerning the state of mind of others. Talk world government with informed enthusiasm for just a week and discover for yourself how few persons will attack the idea on its merits and how many will insist that the possibility of its general acceptance is so remote that it is almost a waste of time to talk about it. Something will happen fast when this vast majority awake to the fact that their own common sense really is common. It is for just this reason, as Shotwell has pointed out, that most fundamental reforms come with unexpected suddenness.

Apparent impossibilities become possible when found to be indispensable. So it will prove to be in our time in the issue of world government. Humanity must soon take its choice between civilization and its absolute nationalisms; it cannot have both. Enough persons already see this so that the parliament of man passes from the realm of poetic fancy to a stage where concrete plans for a federation of the world are being pressed by responsible individuals and by organizations of consequence. Among these are plenary bodies in world Protestantism and outstanding world Christians.

There must be a natural explanation, however, for the widespread reluctance to use the precise term, world government. It is to be found, I suspect, in the inability of most persons to conceive of a world state except as an all-powerful, unitary superstate within which our national governments, identities and cherished cultural differences would disappear. It need not be so and under a federal system of international government it *could* not happen. This is not speculative theory; it has been demonstrated under most difficult ethnic conditions in Canada, Switzerland and South Africa. The central government in a federal system has authority only in matters affecting the safety and welfare of the whole—in such tangible externals as citizenship rights, defense, trade, currency and communications.

World Government Must Come

What other cause than groundless fear of world regimentation can one suggest for avoidance of the term, world government, or any equivalent of it, in the recent statement of the experts called together by the World Council of Churches? They plead for the enthronement of justice, security and orderly peace; such values have never been upheld by mankind anywhere apart from agencies exercising all the legitimate powers of government. The modern world has become so integrated, so interrelated and so interdependent that this new world neighborhood must be governed. Otherwise it can never become the community these Christian leaders envisage. Government, be it particularly noted, means something radically beyond the mere provision of machinery for conference and cooperation. We could not possibly administer our common political concerns within nations by means of discussion and collaboration, devoid of the sanctions of true law. No more can we do so in the world of today.

Legitimate enforcement agencies must be fully responsible to a higher authority; true peace cannot be maintained by international vigilantes. The expressed preference for improvement and development of existing institutions over attempts to establish new ones seems to me to ignore the fact that new situations in human life have always required the building of new institutions to cor-

respond with realities. Incidentally, these new institutions create their required changes in the ethos quite as much as the reverse. The establishment of the United Kingdom did not have to wait for homogeneity in England, Scotland and Wales; its creation produced a sufficiently common ethos in the British Isles.

How hard it is to imagine the new! Most persons seem to think of a world federal union as something to be constituted by peoples which would remain just as they are now. Readiness of present nation-states to cede certain vital aspects and degrees of sovereign rights and duties permanently to a commonly supported government would not only produce something diametrically unlike an alliance; it would also create a new political atmosphere throughout the world. Again, I insist, this is not speculation; federal unions are no untried experiment. The transfer of parts of national sovereignties would require maintenance of a single defense force, the placing of all gold reserves behind a single stabilized currency, the creation of a single customs-free trade area, the breaking up of empires by placing *all* dependencies under one union ministry of colonies until they are considered admissible to the union as full equals, and so on. Even if old nationalistic faults lived on for a time in many nations, their governments would have no adequate power to carry out international policies based upon them, and as confidence grew nationalism would die a natural death.

Those on the Outside

What of the peoples on the outside at the outset? Would they not feel unfairly discriminated against, especially as most of the charter members would doubtless be among the "have" nations of the world? An answer to this most difficult question can perhaps best be approached by asking in turn, What are the possible alternatives? A shifting of colonial holdings would not end injustice to exploited peoples anything like as soon as would their internationalization. No fractional economic arrangements likely to be granted peaceably would meet the fundamental needs of underprivileged nations which are striving for living room. Dare we make fundamental adjustments without the greatest possible assurance that the resulting regimes will bulwark *civil*-izing tendencies and not merely reinforce military barbarisms?

It is possible under present conditions properly to read a lot of abominable self-righteousness into such a statement. We shall, however, have brought forth fruits meet for repentance when we have created a tariff-free United States of the World whose doors are kept wide open to all who are willing to give full effect to its central principle of government of, by and for the people.

Do critics at this point mean to imply that there should be no common political philosophy for such a world union? If not, we may ask them to produce an outline of the constitution under which they think a world government should and could be created in our time. The assertion of President Butler that totalitarian states should be admitted into any proposed federal world government if they will eschew the use of violence is a contradiction in terms. Similarly, the New Commonwealth Society has insisted that an *undertaking* to abide by international agreements is all that should be required of any people, as if we did not already have a ten-foot shelf of such agreements. We all signed the peace pact.

Liberty and Union, One and Inseparable

Urgency of the need for at least a start upon the building of governmental machinery which will work peaceably to keep the peace could scarcely be exaggerated, even if there were no world war in progress. Swiftly in all lands, among nonbelligerents as well as in countries at war, nation-states are aggrandizing themselves at the expense of fundamental human liberties without which individual lives do not have sufficient worth, dignity or meaning. Not many persons want governments to have such increases in power over their citizens; there simply seems to be no other way by which national identities can be preserved in a jungle-world. In the world of today, therefore, as in the America of Webster's time, liberty and union are one and inseparable. We can unite with other free men and extend our liberties; we can remain apart and slowly but surely lose even the liberties we now have.

Most relevant for Christianity in the modern swing back to stateism is the convincing demonstration we are again getting that a vital organized religion and totalitarianism cannot exist in peace together. Christians should begin considering which alternative they prefer—an assigned place in the harness of Caesar's chariots or modern equivalents of the catacombs. They will soon have no other option unless the spirit of hypernationalism is scotched. How is it to be done—by conscientious objections only or by bringing the world jungle under the reign of law so that it would be unnecessary for our governments to turn themselves into snooper, trooper superstates for their own self-preservation? Surely Christians will choose a world federalism which can have no unqualified sovereignties.

Should We Enter the War?

None of the foregoing implies that we must, or should, become a belligerent in the Second World War. Indeed, until thoroughgoing changes are made in the relations of nations, if we entered we should merely as a belligerent be taking sides in what is essentially a struggle between rival military imperialisms, however great may be the relative differences in national conceptions of international legality, morality and decency. Hitler is an extremist in his insistence upon a right to which all other nation-states are also passionately devoted—the claim to be the sole judge in one's own cause in all matters of supreme importance. In a condition of complete anarchy, there can be no outlaws.

Our natural sympathies with those who felt no need to use overt violence will doubtless make most of us forget what happened before the middle of 1938. If once each generation we feel impelled to go to the aid of others without having any effective voice in determining the policies and in preventing the criminal follies which produce the need for such help, we simply give our friends a blank check to draw upon our blood and treasure. This is ruination without representation. Obligations of mutual aid of necessity entail mutually shared authority. These political Siamese twins can enjoy a healthy life only within a federal world government established and maintained on a thoroughly democratic basis.

Orthodoxy--A New Phase

By Hillyer H. Straton

FIFTEEN years ago the two wings of the church, then known as fundamentalist and modernist, were flaying each other with all the abandon of a windmill technique. The battle left its bruises but as often with battles it also left its benefits. Those of us who were classified as fundamentalists, now can appreciate Bishop McConnell's story about the layman who was a conservative but said that he would rather run the risk of getting a wild man in choosing a radical pastor than the certainty of getting a bonehead in picking a fundamentalist. Today, however, the man who wants to be classified as a modernist is rather a strange anachronism when the last word in modernism is a gas-mask, air bombardments of women and children and existence in dugouts.

By the middle of the nineteenth century the scientific view of the world was beginning to be generally spread among thoughtful people. Darwin's *Origin of Species* signalized the beginning of a new era. To many, the scientific view appeared to be in absolute conflict with the Bible. That being the case, it was too bad for the Bible. Henry Drummond and a few other far-visioned Christians endeavored to synthesize science and the Bible. But all too many abandoned the historic faith completely. Interestingly enough they bolted the new faith as unthinkingly as they cast off the old. The God of this new faith was force, written with a small f, its temple was the laboratory and its messiah was science.

Old Heresies Reappear

As was to be expected, we were inundated with a flood of old heresies that now paraded themselves as scientific. Materialistic naturalism pushed itself to the fore. The almost inevitable result was the loss of genuine human values plus a tendency toward the complete disillusionment of a Krutch or a Spengler. Old-fashioned determinism disported itself in the modern, but just as red, dress of behaviorism; its morals were those of the jungle. An entirely new heresy appeared, that of automatic progress. The world was going to graduate into the Kingdom of God despite the warnings of an advanced thinker like Nathaniel Schmidt, or the clear-sighted logic of a liberal leader such as Harry Emerson Fosdick who pointed out the dangers of modernism.

Evolution became the password to all intellectual progress. Religion did not escape. H. G. Wells and Lewis Browne found faith starting in the mind of a gibbering half-ape afraid of his shadow and petrified by the force of nature, who attempted to ward off evil by fetishes or to placate by incantations and offerings. All religion, it was explained, began in this manner and started a slow climb up the evolutionary process. Naturally the Hebrew-Christian faith found itself somewhere on this modernized Jacob's ladder. However, like Darwin's survival of the fittest, this provided entirely too neat a view to contain all the truth. Unquestionably there is religious development but there is also the great fact of revelation. God enters definitely into the equation and God's entry makes all the difference in the world.

Finally there was the rise of scientific biblical criticism. For many critics and their swarms of fellow travelers the Bible was just one among a number of religious books such as the Koran, Zend-Avesta, Upanishads. That much of criticism was accompanied by a loss of spiritual vitality. Adolph Deissmann admitted: "I can only answer with a confession of the guilt of my own science. It is because we have, for one-sided doctrinaire interests, strained our eyes with doctrinaire matters, until, unfortunately, we became too often religion-blind. . . . Religion, in any form, is a practical relation with a superhuman, divine power." Subjected to the most pitiless and searching criticism by friend and foe alike the Bible was combed and carded, analyzed and dissected with a minuteness and thoroughness almost unbelievable. Yet through it all the Bible has been gloriously strengthened rather than weakened. It has emerged with a new greatness.

The Battle Drawn

Conservatives rallied under the battle cry of "Loyal to the Bible" and its statements regarding God, Christ, new birth, resurrection and other verities that they proclaimed absolutely fundamental. Their rallying cry was good and contained a truth that Christians should never forget. It is finding re-emphasis today in nearly all religious circles.

Fundamentalists had their faults, not the least of which was a censoriousness that developed because of their crusading complex, their fight for what they considered dearer than life. John the Baptists and Elijahs have their place in the religious world but their very zeal for the Lord often makes them difficult to live with. The right wing of the church belied its own position with a hyperliteralism which has never been biblical. Peter, for example, would certainly be claimed by conservatives as one who believed all the fundamentals. Yet on the day of Pentecost he quoted Joel, "The sun shall be turned into darkness," and said that the ancient prophecy was fulfilled on that very day, when it was obvious to everyone that the sun still gave its light.

A pietistic attitude toward the world was typical of fundamentalists. A favorite text of theirs has always been "Come ye out and be ye separate." Unquestionably their larger emphasis has been upon the inner life and it has tended to exclude activity in the workaday world. In fairness, however, it must be admitted that fundamentalists were and still are leaders in the fight against alcohol and other universally recognized social evils. The very conservatism of their viewpoint would account for their slowness in recognizing the need for certain changes in our present economic and social system.

There were definite values in the conservative position, not the least of which was an emphasis upon the reality of God which excluded all deistic, pantheistic, humanistic and low views. God was a Father as Jesus taught, but he

remained a God of just holiness who cannot and will not tolerate sin. Above all he was a God of redemptive love as seen in the vicarious sacrifice of Jesus Christ.

Liberals of a Decade Ago

The battle cry of the liberals was "Loyal to science." The appeal in such a phrase is obvious for it is apparent that true science must be from God, the Master Scientist. Science as truth is of God but science often became a password to support every crackpot. The high-water mark of absurdity was reached when Harry Elmer Barnes in the name of science relegated sin to limbo by saying that there was no such thing. However, that was before Hitler, Stalin and the "new order" in Asia.

There were grievous faults with liberalism. It made for a thinned-down religion in the pew, and amiable, vague preaching in the pulpit. A milk-toast religion is always one that lacks missionary passion. Like it or not, missionary giving is highest in the most fundamental groups, as Philip Osgood has shown. About a dozen years ago men began to find that the intellectual climate was changing. Many were left floundering in the primordial ooze of the roaring twenties after their ocean had evaporated. By 1939 liberal and conservative alike could see that science and mechanical ingenuity apart from moral and religious control would quickly make this earth a pock-marked no-man's-land rather than a garden.

Justin Wroe Nixon pointed out fifteen years ago that unless liberals were careful they would find themselves in humanism. Not so many arrived, but the trend was definitely in that direction. The greatest disservice of liberals was in their minimizing of Christ. This attitude approached unitarianism so closely that it could scarcely be distinguished from it. Reinhold Niebuhr saw this clearly in his recent confession of how his mind had changed: "In seeking to persuade the modern mind that Christianity is respectable and intelligent, the liberals sacrificed most of the essential Christian positions. Christ was transmuted into the good man Jesus, who could charm all men to become as good as he was. The classic Christology of the God-man was repudiated though innumerable reservations sought to hide the repudiation. It was not recognized that this absurd doctrine of the God-man Christ contains the whole essence of the Christian faith."

Where the Liberals Were Right

But despite its faults there were genuine values in the liberal position. For instance, there was importance for religion in the recognition that science has its place in the explanation of cosmic causes as well as in the experimental laboratory. The liberals were right in insisting that good science is good theology. When they ruled out blind naturalism, a rapprochement with conservatives became possible, for the biblical explanation of causes parallels what a sane science teaches at almost every point. The liberal attitude toward historical criticism has given us a far greater knowledge of the Bible than otherwise would have been the case. There is still need for the development of a more reverent and probably a more cautious type of critic. The critic ought to be more interested in discovering truth than in advancing some new and often strange hypothesis that will establish his technical cleverness and thereby call attention to his work. The latter has too often been the case.

Although liberals have had no monopoly on sweet-spirited living, they have at times exhibited a type of Christian piety which has put to shame the more orthodox and, possibly for that reason, the more belligerent wing of the church. Orthodoxy produces its martyrs, its John and Betty Stams, who are willing to die that their faith and witness may live. Yet liberalism sends an Albert Schweitzer to the heart of darkest Africa, there to live the love that he feels for his Lord. It also produces a Walter Rauschenbusch with his social passion and his keen sense of economic justice.

The highest value of the liberal position was unquestionably in the needed emphasis upon the spirit of the gospel. The letter of the law said that the woman taken in adultery was to be stoned but Jesus went back of the letter to the spirit of mercy and forgiveness that radiates from the old law. So should his present-day disciples. Unless a man's personality witnesses to the spirit of the living God his protestations of fidelity are often ignored. A leading conservative once remarked in a private conversation that he enjoyed dining with his liberal brethren because their collars were often cleaner than those of the fundamentalists. The bread of heaven and living water always have more nourishing values when the personality-collars of those who attempt to dispense them are clean.

The New Testament and Orthodoxy

When we examine the orthodoxy of the New Testament, the true source of all of our faith, our preconceived views are sometimes shattered. Space does not permit amplification of this point. The record shows with crystal clarity that Jesus and all of his followers were as much interested in the fruits of the Christian life as in the theology of the redeeming love of God that made the new type of life possible. From the days of the early church orthodoxy of life as well as of faith has been essential to a vital religion. Christianity has never been strong when it has been tinged with heresy either in thought or in life. What then is a modern orthodoxy, one that will include the absolute essentials and apart from which Christianity cannot hope to live and fulfill its divine commission?

The first essential in this modern orthodoxy is an absolute belief in a real God. One who is both transcendent and immanent, creator and Father, judge and redeemer, "born once upon a time in a Palestinian stable and nevertheless without either beginning or ending," as Walter Horton has phrased it. This real, objective, living God is one who delights in the truth because he himself is truth. Therefore Christians as loyal children of their heavenly Father must delight in truth whether that truth is physical, historical or biological. God is a mathematician and God is the Great Scientist but his engineering ability and his scientific wisdom are only attributes, not a part of his essence. They should never be worshiped as such any more than one would think of worshiping God's omnipotence.

The next essential in our modern orthodoxy is faith in a genuine revelation—the Word of God for the world of men. This has been the supreme contribution of Karl Barth to modern religious thinking. It may be at once

admitted that here we enter the realm of faith and yet it is faith that has brought the world's surest advance. God has revealed himself through the prophets who gave us the Old Testament, through his Son who made such an impact upon the evangelists, and finally through the remaining New Testament authors. These holy men of old, guided by the Spirit, were inspired to write what God wanted them to write. Incidentally the latter phrase is an excellent theory of inspiration. It is encouraging to see that so many of our religious leaders and thinkers are once more recognizing the supreme place of God's revelation.

The Rocklike Paradox

Now it must be admitted that in this new orthodoxy there will be varieties of views about the Bible that will lead to different interpretations regarding certain passages. This should not unduly disturb since varieties of views have always been prevalent even among the most orthodox Christians. The orthodox Presbyterian has contended valiantly for the faith until the orthodox Baptist points out the necessity for immersion and then the orthodox Presbyterian is not quite so literal. Conservative preachers have fought side by side for the faith once for all delivered but they have disagreed violently as to whether Jesus is coming back before the millennium or after. In the new orthodoxy there can continue to be varieties of views about the Bible but with Kraemer there must be utter loyalty to the Bible: "This means to expose the totality of our being to the claim of the biblical revelation for absolute allegiance to it—half-hearted allegiance means no allegiance at all—and then to take decisions."

It is obvious that there can be no modern orthodoxy that does not believe in the deity of Jesus, that does not hold that the Man of Galilee is the second person in the Trinity. Apart from belief that Jesus was more than man Christianity would never have begun, nor can Christianity continue apart from this faith. Son of man, Son of God. Here is the rocklike paradox upon which Christianity past, present and future rests. Jesus lived our life, was tempted as are we, knew the meaning of hunger, enjoyed a dinner with an ancient Rotarian, smiled at the happy laughter of little children, and wept with his friends at Bethany. Yet his life was of such a remarkable quality that the world's strictest monotheists could explain it only in terms of godhead. His words were words of authority; "never man so spake." His teachings are self-authenticating in their grandeur. Men will forget all knowledge before they forget what he said on the slopes of Galilee or spoke from the temple steps at Jerusalem. While they remember the words of Jesus it is after all by his voluntary and vicarious death that he has captured the imagination of men and transformed their lives by the power of his cross.

The final essential in the modern orthodoxy is an assurance of a living Lord. The cross was not the end; it was the beginning. The horizon of human history, dark with the crosses of martyred innocents, would be black indeed were it not for the light of the resurrection that streams from the central cross. The reality of the resurrection with the love of a God behind it who would not "suffer his holy one to see corruption" gives hope to a baffled and longing humanity. This Christ "set down at the right hand of the Father" demands that we should accept him as Lord as well as Savior. His followers must exhibit Christlike lives. They should rejoice in all who are casting out devils in his name. Above all, this living Lord will be satisfied with nothing less than a Christlike world which he loved to speak of as the Kingdom of God on earth.

These then are the essentials. All who will subscribe to this new orthodoxy might well be called essentialists.

China's Christian Soldiers

By Joy Homer

A FEW WEEKS AGO, I was standing with a missionary before the gate of his mission compound in a small interior city of free China. There had been heavy fighting to the north and soldiers were streaming back along the road which led past his gate. All at once four young privates in ragged blue uniforms detached themselves from the passing crowd. They stood before the missionary, emaciated and embarrassed. "Pardon me," said their leader, "but are you a preacher? My friends and I are Christians and we've been looking everywhere for a church."

The missionary saw nothing unusual in the incident. It was, he said, very common for soldiers to seek him out. "And they don't ask for favors either," he went on, "or expect to be treated well because of their religion. It's rather remarkable the number of tattered, grimy privates that fill my pews on a Sunday."

More than one missionary has said just that. It is certainly true that Christianity has a stronger hold on the Chinese army than most Americans would believe possible. Let me cite only one example out of a notebook full. One day as we were approaching the Chinese front lines in northern Kiangsi province we saw a soldier coming down the road toward us. He had been shot through the face and, half blind with blood, was trying to find his way to the rear. Before we could reach him, another soldier, a young boy not more than fifteen or sixteen years old, had caught up with the wounded man and was tearing his own coat into bandages for the soldier's face. Then, as we stood watching, he started to lead the man toward the rear. As they passed us, we asked the boy who he was. He looked at us with some surprise. "I am a Christian," he said in an explanatory sort of way, and went off down the road.

During a conversation with the writer not long ago, Madame Chiang Kai-shek remarked (not for the first

time) that the missionaries of China, by sticking to their posts during air raids and Japanese occupation and rendering spectacular service to thousands of wounded and destitute Chinese, have done more towards spreading Christianity in these short months of warfare than in many years of past endeavor. Madame Chiang did not exaggerate. Coolies and farmers and housewives as well as scholars and aristocrats have, since the war, found an exciting new confidence in Christian foreigners—an almost unquestioning faith.

Last week, as we were walking beside a woman missionary through the narrow streets of her interior city, a child in peasant dress came running up to her, bursting with inquiry.

"Are you going to leave when the Japanese come?" she asked.

The missionary shook her head. No, she would stay.

"All right," said the child, very matter-of-fact. "I'll tell mama. She says if you won't go, she'll not go either."

The mission hospitals—once objects of considerable suspicion especially among the country people—are becoming a refuge for even the most superstitious farmers. An old man was recently admitted to a Methodist mission hospital near the Kwangtung front. He had a bomb wound in his back. A piece of shrapnel was removed from the wound and he made a quick recovery. Three weeks later he returned, towing a small grandson firmly by the hand. "You operated on my back," he said, "and took away the piece of Japanese bomb. Please operate on my grandson and take out that cough from his chest."

These two examples are picked at random from literally hundreds of similar incidents, all true, all having more than surface meaning.

Seed Planted by Sun Yat-sen

Everyone, of course, can name such outstanding Chinese Christians as the Generalissimo and Madame Chiang, as Premier H. H. Kung, as the great general, Feng Yü-hsiang. Others, almost as powerful in China, are less publicized abroad. In Nanchang for instance, I came into close contact with Marshal Shang Chen, vice-commander of the Ninth War Zone and one of China's greatest generals. Only two weeks before he had been baptized by an American missionary in the little Methodist chapel of Nanchang. He was still glowing with the experience and could talk of little else. It was as a very young man, a student in Japan, that he first learned of Christianity. His teacher, he said (and for a moment there was a glimmer of amusement in his face), was a certain revolutionary by the name of Sun Yat-sen. For two hours each day, Dr. Sun would instruct his pupils in politics and in his three great principles of revolution; after that he would instruct them for another two hours in the marvels of a certain Western religion which he called Christianity.

"I am afraid I was rather bored," said Marshal Shang. "I enjoyed the first two hours. But then I forgot to listen. Soon afterwards I had my first contact with these so-called Christians. I had been sent from Japan to Mukden, where I was virtually the only revolutionary in the city. My life would not have been worth very much just then except for the missionaries of Manchuria. They concealed me in their homes for no other reason than that they did not wish to see a man die for his beliefs. Later, as the governor of five successive provinces in China and a participant in more than one war, I have been able to know many missionaries quite well; in times of security and in times of danger I watched their work. Dr. Sun planted the seeds in my mind. But it is your Christians, of every nationality, who have made me want to be one of them."

A Bibleless Major

On one Sunday, I attended a little chapel service held in the clinic of a Kiangsi mission hospital. The speaker that day was a major in the Chinese infantry just north of the city. Back on twenty-four hours' leave from the front, thirty miles away, he stood up very stiff in his neat uniform, faced his congregation without a sign of embarrassment, and preached as fine a Christian sermon as I have ever heard. We foreigners questioned him, afterwards, unmercifully. He had become a Christian over ten years before when he was a soldier in the communist revolution. It was interesting to see, he said, how the country people, who in these days were terrified of the plundering troops, would grow calmer as soon as he told them that he was a Christian. Once, when he was wounded, his Bible was stolen from him and for a long time he could not find another. Somehow he did not feel quite right, he said, without a Bible; moreover, his Bible had been a much scribbled over and valued piece of property.

Then one day he happened to tell his difficulty to a country parson who had come to give out warm mittens to the regiment. The pastor shook his head. He had no extra Bible; only a scrap of one that someone had dropped or thrown away. Would the soldier like it? For want of something better, the major accepted the few loose pages. It was some time later that, glancing through them, he saw in the margin alongside the 121st Psalm (his favorite) some familiar scribblings. He had found his Bible!

"I still carry it with me," he said, pulling the feathered pages from the breast pocket of his uniform. "I have, besides this, a new one. But I use this one whenever I can. Do you think that is silly?"

Guidance from the Bible

Another patriot who takes his Christianity seriously is Finance Minister Wong of the Hunan provincial government. Mr. Wong had long been inclined toward a literal interpretation of the Bible. On one occasion this tendency stood him in good stead. A few weeks after the burning of Changsha, the capital of Hunan, in accordance with the "scorched earth" policy, Mr. Wong and other officials announced publicly that anyone whose home had been burned could come to the headquarters of Minister Wong and receive five dollars as compensation money. The next day he was startled to find no less than 87,000 homeless people waiting in the streets! How to give out the money without causing a riot? How even to keep that much money on hand with any degree of safety in the presence of such a hungry mob? It was a bad moment for Mr. Wong. In desperation he turned to his Bible and opened it at random. The first verse to meet his eyes read: "Fear not. Bring the men of war with you." Two hours later, Mr. Wong turned up before the multitude with

$435,000 in cash and at least half the provincial guard, armed to the teeth and looking very sour.

There was not so much as a single outbreak during the day, he told us later, with profound satisfaction.

When Christianity Is Vital

Christianity means a lot to these Chinese. A few, born into Christian families, accept it as we do—with a good deal of nonchalance; a few have adopted it for what they can get out of it. But by far the majority of Chinese Christians have taken on this new creed for better or for worse only after some strenuous thinking, and they mean to make a vital thing of it.

It seems to offer an oddly reliable protection. Those who have watched the Generalissimo and Madame Chiang during air raids, for instance, remark on their amazing insensibility to personal danger and their refusal, on most occasions, to take shelter, although more than once bombs have been dropping all around them. The two seem to feel that they have a mission which carries them far beyond the range of a bomb as long as their usefulness to China may last; certainly their escapes seem to have a shade of miracle about them.

A journalist in Chungking told me once of watching a certain Christian general walking calmly across an open field while an air raid was going on and shrapnel flying all about him. "It sounds crazy," said the journalist, "but they know they're safe!"

It may be coincidence that has protected all but two or three of the great missionary body in China from death during this war. But the Chinese do not think so. It may have been coincidence, too, when the woman in the Nanchang chapel was not killed. During a recent air raid the little China Inland Mission chapel was destroyed. There had been a Chinese woman in the chapel the morning of the raid. On hearing the alarm she went into an inner room to pray. A bomb exploded within the chapel and the walls and roof collapsed about her. But as she knelt there, the beams, in falling, formed a protective arch over her head. She was unhurt.

It is a strange faith that some of these Chinese Christians have. And it crops up in unexpected places. A Christian artillery officer named Wong was once talking to me about the power of this new religion of his. He had just returned from a month at the front. During that month, he and his men had slept as they were, wherever they were, with their loads on their backs. Their supplies had been cut off and for the last three days they had had no food of any kind except the roots of trees which they dug up with their swords. They were under fire off and on the entire time. Japanese planes machine-gunned them from the air and the casualties among the officers and men were enormous. But whenever he looked up and saw those deadly silver wings over his head, he had only a strange warm feeling inside of him.

It was, he said, exactly as if God were patting him on the head and saying, "Everything's all right, Wong. Don't be afraid."

BOOKS

Mirror of Anglicanism

THE CHURCH OF ENGLAND. *By Herbert Hensley Henson. The Macmillan Company, $2.50.*

WHO but a bishop, with the scholarship proper to his office and the experience inseparable from it, could have had the intimate knowledge necessary for the writing of this book? But who would have expected a bishop to use that knowledge so objectively, to criticize so freely the institution which he undoubtedly loves, and to make evaluations so free from apologetic motive or professional bias? The answer, of course, is that one who knows Dr. Henson, formerly Bishop of Durham, will feel no surprise. To which it may be added that there are some other Anglican bishops who would have written with no less freedom. That is one of the extraordinary facts about the Anglican Church—that it does not standardize its clergy into ecclesiastical yes men.

In the first paragraph of his preface the author puts on record his conviction that developments in England have "rendered the Establishment morally indefensible." He had urged this as a disqualification for writing this book in a series on English institutions, edited by Lord Stamp. Happily, the editor of the series did not agree with him on this point. The author returns to the theme later to give his reasons for disestablishment, though he does not consider it a very live issue at the present moment. The basic reason for establishment in the first place was the insistence of all English Protestants upon a national church at the time of the Reformation. The repudiation of Rome rested upon two presuppositions: the national character of the church and the supremacy of the king over it. Hooker, making no claim that episcopacy was a divine institution or that it was essential to the existence of a true church, formulated the argument for a national church episcopally ordered. Time has destroyed the presuppositions of his argument. "If the state were confessedly Christian, and if the church were apparently united, it might not be wholly unreasonable to base a working unity of both on an agreed allocation of functions. But when neither of these conditions can be shown to exist, when the state is frankly non-Christian and the church is notoriously divided into sections, it is obvious that such a scheme of harmonious cooperation is altogether impracticable. . . . The Church of England still retains the imposing façade of the Elizabethan Establishment which Hooker defended, but that façade is as delusive as it is picturesque. It belongs to a past which can never return; it has little hold on the present, and less hope for the future. Its passing away, which cannot be long postponed, may conceivably release spiritual energies which it can now only hamper and conceal."

While Dr. Henson is more concerned to write a description than a history of the Church of England, the historical part of his treatment is indispensable for the understanding of the present institution. One sees, for example, how Erastianism became so deeply ingrained in the Anglican system, and how many medieval features, now untenable to modern minds, were carried over into the Church of England. "Cranmer and his contemporaries were Ptolemaic in

their astronomy, fundamentalists in their view of the Bible, persecutors of what they regarded as religious error, Erastians in their conception of the church's authority." One is confronted with the evidence that the ideas of apostolic succession and of the divine authority of episcopacy were afterthoughts introduced to counteract the claims made for the presbyterian order. The steps by which the Establishment ceased to be the church of the nation, if it ever had been, and became merely a favored denomination to which only a minority of the nation adhered, are traced in some detail.

How small that Anglican minority has become appears in the discussion of the Church Assembly, the legislative body set up by the enabling act of 1919. All members of the Anglican Church over 18 years of age were to be entitled to vote in the election of lay members of the Assembly. The act defined membership in such liberal terms that Bishop Gore resigned his see in protest. Any baptized person above the age of 18 (confirmed or not) was entitled to be enrolled as a member and elector. In a nation with 18,000,000 parliamentary electors (above 21 years), there were at the last report only 3,559,928 members (above 18) of the Anglican Church who cared enough about it to enroll.

Informing chapters discuss the relation of the church to the state, the bishops, the parish clergy, the parochial system, education, episcopacy as a *via media*, and relations with other churches. Particularly worth pondering are the comments on the prospects of union with non-episcopal churches. Dr. Henson has no sympathy with arrogant attitudes toward nonconformity. "Facts seem to be disallowing the wearisome debates about the forms of ecclesiastical polity." Nor does he give a high rating to that form of Anglican liberality which draws a distinction between the fact and the theory of episcopacy. "All must agree to accept bishops, but none need believe in their necessity. The polity is indispensable but the only principle which can make it so may, or may not, be held!" If the claim of divine right is laid by, the criterion becomes an empirical one. By that test, no polity can make good an exclusive claim. "No specific form of polity can be an *essential* constituent of ecclesiastical legitimacy." Here, at least, is a starting point from which overtures for cooperation and unity may go forward.

While Dr. Henson drags many a skeleton from the Anglican closet, it is clear that he has a deep devotion to his church. He is determined to be a truthful witness, but he is not turning state's evidence. The very frankness of his criticism disarms the outside critic. Why criticize an institution that can so competently criticize itself? If we can all do likewise, keeping our self-criticisms equally free from cynicism and defeatism, the churches can remedy some of their weaknesses and get on with their work, and their advance will bring them closer together.

W. E. Garrison.

Books in Brief

When Children Ask. *By Margueritte Harmon Bro. Willett, Clark & Company, $2.00.*

The trouble, and often the embarrassment, about children's questioning is that they ask so many questions to which their parents do not know the answers and so many more the answers to which the questioners would not understand if given fully. The cornered parent is tempted to use the second of these circumstances to conceal the first. This is a cardinal error, says Mrs. Bro, herself a wise and experienced mother of four. It is an error primarily because it seldom works; children see through it. And it is an even worse error when it does work, for it slams the door upon the child's reasonable curiosity, which is the organ by which he explores his world. Perhaps parental answers to the incessant questioning of childhood fail most often not so much by reason of ignorance as from lack of frankness and lack of skill in making the answer fit the inquiry that is really in the child's mind. The meaning of a question is limited and defined by the experience of the questioner. For example, when a four-year-old puts that dreaded and inevitable question, Where do babies come from? he is not asking what an adolescent would be asking if the same words were used. He is entitled to an answer that is true as far as it goes and that goes as far as the meaning of the question to him goes. But children also ask questions about God and Christ and the Bible, about prayer and death and going to church, about nature and society and money and a thousand other things. Some of these questions run on into adolescence and get harder to answer all the time. Blessed is the parent who can still be a resource for questioning children when they are three-quarters grown. One of the best things about this book, which has many excellences, is that it points the way by which parents may bring that to pass. It requires, of course, the building up of confidence, which is something quite different from the imposition of authority. Mrs. Bro's book cannot fail to be a great help to parents who want their children to think of them as their wisest and most trusted friends and not as stuffy old folks who have forgotten, if they ever knew, what it was like to be young.

The Dutch, A Portrait Study of the People of Holland. *By A. J. Barnouw. Columbia University Press, $3.00.*

Neither a history nor a guidebook, this penetrating and sympathetic "portrait of the people" gives a high estimate of the Low Countries and should have the effect of sending many a reader in quest of histories to explain how these industrious, substantial and liberty-loving people attained their distinctive characteristics and their unique position in Europe. It might well stimulate a search for guidebooks too, and a rush to the offices of travel bureaus, if the conditions of travel in that vicinity were not now so precarious. The people of Holland well deserve the favorable portrait that is here painted. Still, it does seem that something more might have been said about the Dutch colonial empire and the methods of its administration, even if this introduced a few jarring notes into the paean of praise of the "democratic monarchy." There have been few colonial policies less democratic than the Dutch.

Books Received

This Is Our China. By May-ling Soong Chiang (Madame Chiang Kai-shek). Harpers, $3.50. (To be reviewed.)

The French Yellow Book, Diplomatic Documents 1938-1939. Reynal & Hitchcock, $2.50. This collection contains papers relative to the events and negotiations which preceded the opening of hostilities between Germany on the one hand and Poland, Great Britain and France on the other. After a prefatory section presenting the Austro-German agreement upon Austrian independence and the subsequent absorption of Austria into the reich, the continuous record begins with the Munich agreement, Sept. 29, 1938, and extends to the German invasion of Czechoslovakia on March 15, 1939, then starts afresh with the beginnings of the German-Polish crisis two weeks later, traces this through its expansion into an international crisis and culminates in the outbreak of war on Sept. 3, 1939. This important body of historical material includes 370 separate documents.

Turkey at the Straits, A Short History. By James T. Shotwell and Francis Deák. Macmillan, $2.00. Legend says that Greeks,

seeking a place to plant a colony, were told by the Oracle (with the exasperating ambiguity of oracles) to settle "opposite the city of the blind men." Finding a perfect site on high ground in the angle between the Bosphorus and the Golden Horn, they fitted the oracle to their own desires (as people do) by saying that the men who had already built a village on the low ground on the Asiatic side must be blind or they would have seen the superior advantages of what became the site of Byzantium. No subsequent traveler has been blind to its beauty, and no European power has been blind to its strategic value. Great Britain, Russia, France, Germany and Turkey are the states that have been principally involved in the diplomatic maneuvers, here recorded, sometimes for the control, sometimes for the neutralization, of the gateway to the Black sea and the Near East.

Thinking Through with E. E. Snoddy. By Alonzo W. Fortune. Bethany Press. Professor Snoddy was a teacher for more than forty years at Hiram College and at Transylvania University and the College of the Bible in Lexington, Ky. He was a thinker of striking originality and power. During his later years he was in constant demand as a convention speaker and as lecturer at all sorts of gatherings of Disciples of Christ, and every address was an exciting event. He was thinking his way through with a rare combination of intellectual acuteness, deep devotion to the things of the Spirit, great clarity and utter fearlessness of statement. With all these resources, he never wrote a book. Oh rare and admirable restraint! Yet a book needed to be written to make permanent record of Snoddy's thinking. Dr. Fortune, long his colleague, was uniquely qualified to write that book.

Wolves Against the Moon. By Julia Cooley Altrocchi. Macmillan, $2.75. (To be reviewed.)

Music for the Multitude. By Sidney Harrison. Macmillan, $2.50. The history and theory of music, development of systems of notation and styles, instruments and orchestration, the lives of great musicians, the relation of the evolution of music to cultural and economic history, and the condition and prospects of music in our times—all this makes a rather copious body of material for one book of moderate size. Yet all these topics are touched, and on most of them a good deal is said, perhaps as much as the reader without technical training cares to have. The book is written in a pleasing style, always with regard for the limited background of musical training among the "multitude" to which it is addressed.

Stories Jesus Loved. By Alice M. Pullen. Harpers, $1.25. The stories are, of course, from the Old Testament. A double purpose is served by the ingenious device of representing them as being told to the child Jesus by his mother. It gives a lively picture of him as a child, and it makes it clear to the children of today who read or hear these stories that these were the materials of his religious education.

Education and Economic Well-Being in American Democracy. Prepared by the Educational Policies Commission of the National Education Association and the American Association of School Administrators. 1201 Sixteenth St., Washington, D. C., 50 cents. Studying the kind and amount of education essential to economic well-being, the cost of such a program, and possible ways of financing it.

Mormonism and Education. By Milton Lynn Bennion. Department of Education of Church of Jesus Christ of Latter-day Saints. A survey of the history and present system of Mormon education. A "university" was founded at Nauvoo, Ill., in 1841, the first municipal university in the United States. Sidney Rigdon was one of its three professors. After the migration to Utah, schools were soon started by the church; first elementary schools, then academies, then the University of Deseret. The academies were later transferred to the state. One of the most interesting and effective features of present Mormon education is the system of "seminaries," of which the author of this book is supervisor.

Die Kirche Christi, Grundfragen der Menschenbildung und Weltgestaltung. Von Otto Iserland. Benziger & Co., Einsiedeln, Switzerland, Fr. 10.30. This volume is the outgrowth of an exchange of views during the past four or five years between certain Roman Catholic scholars and representatives of the study department of the Universal Christian Council for Life and Work. The papers here published state the Roman Catholic views of the church, and man and the natural order in relation to the church. Their circulation among Protestants would be much to be desired if one could hope that an equally positive statement of Protestant views might be given similar circulation among Catholics.

Papal Enforcement of Some Medieval Marriage Laws. By Charles Edward Smith. Louisiana State University Press, $2.50. It is a tangled story, in which moral and political motives interact, sometimes one prevailing, sometimes the other. The church ordinarily exercised a strong influence in elevating the dignity of marriage and guarding its sanctity, but relaxations of its rules were generally available for influential persons whose gratitude might be expected to redound to the advantage of the church. Professor Smith thoroughly documents his statements by references to original sources.

River Out of Eden. By Shirley Seifert. M. S. Mill Co., $2.50. Miss Seifert, a novelist of proved competence, locates her story along the Mississippi in the decade before the Revolutionary War. Political tensions and economic and romantic rivalries, not to mention the struggle of man with untamed nature and of white invaders with natives, furnish plenty of conflicts for an adventurous tale.

Breath of All Living. By David Méofor. Imagery Press, 148 W. 23rd St., New York, $2.00. The writer of the introduction says that the author works with his hands for a living and is publishing this book at his own expense. It is worth it. Not great poetry, but seething ideas yearning for expression, and often finding it; something irrepressible demanding utterance; rebellious thoughts and human sympathies; bold affirmations of the uniqueness of man.

The Winds of Spring. By Walter Havighurst. Macmillan, $2.50. Here is the story of the Scandinavian immigrant seen from a new angle. Jan, a young aristocrat and a budding scientist, was ostracized by his family for marrying a peasant girl and came to Wisconsin in 1843. What follows is not a tale of the conquest of the soil, but the building of an intellectual life and a character. The story keeps close to the ground. Jan was never much of a farmer, but he kept his soul alive and refused to be beaten by the frontier.

CORRESPONDENCE

No Cause for Discouragement

EDITOR THE CHRISTIAN CENTURY:

SIR: Is there a note of discouragement in your latest editorial on the Taylor appointment? Let it not prevail. There are thousands of us in more or less insignificant places who "have not bowed the knee to Baal." We glory in your courage and clarity. The leadership we ought to be getting from the Federal Council in this matter we are not getting. We look to you to keep up the fight until even the slow-moving Protestant resentment is thoroughly aroused.

Oak Hill Presbyterian Church, St. Louis, Mo. THEODORE S. SMYLIE.

The Wisdom of Madison

EDITOR THE CHRISTIAN CENTURY:

SIR: For a number of weeks I have been intending to write you to express my appreciation of the clear and fearless editorials which you are writing with reference to the whole Roman Catholic and Protestant situation in America. Your current editorial on "Squeamish Protestantism" raises a good many questions which still remain to be explored. May you have the courage to go on and explore them.

I wonder if you have happened to see the article "Eternal Vigilance is Ever the Price of Liberty" which recently appeared in the *Scottish Rite News Bureau* and is quoted in full in the *Bulletin* of the Friends of the Public Schools. There is a quotation there from James Madison which might be well upon the masthead today. It is as follows: "It is proper to take alarm at the first experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens and one of the noblest characteristics

of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise and entangled the questions in precedents. *They* saw all the consequences in the *principle,* and they avoided the consequences by *denying* the *principle.* We revere this lesson too much to soon forget it."

West Presbyterian Church, WILLIAM B. LAMPE.
St. Louis, Mo.

Crusaders for Tolerance

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Squeamish Protestantism," commands my reluctant but entire assent. The National Conference of Christians and Jews has proved an excellent device for the broadcasting of Protestant shame for the Klan complex. But it was a mistake to form a triumvirate which assumed that Roman Catholicism is or can ever become as genuinely committed to "making America safe for differences" as are Protestantism and Jewry. Rome is precluded by her inmost genius from respecting the right to "err."

A Catholic prepared to match the Protestant penitence for the Klan with contrition as open and radical for the recent and current intolerance of the Vatican qualifies for a place in a crusade for tolerance. But for a Catholic not prepared to do this to take part in such a movement is as anomalous as for a Protestant to do so who can keep from speaking out against the Klan complex. To ignore so patent a fact is bound to defeat the noble ends sought. Where groups are not and cannot be equal in their wish for tolerance, tolerance can better be forwarded by the intragroup approach than by the intergroup approach.

Westminster Presbyterian Church, M. V. OGGEL.
Lincoln, Nebr.

Awakening Needed

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Squeamish Protestantism," should sound like a fire bell through the churches of the land. When a notable church leader, not included in any of the major denominations, said some years ago that the Protestant church had come to an end no one took him seriously. He probably meant that the force of the Reformation had spent itself.

No wonder that Protestantism is "squeamish," timid and self-depreciating, for not only are we being taught to be tolerant of other faiths, but we have to be tolerant toward ourselves, because we have grown old, our footsteps are tottering, our day is far spent and soon it will be all over and we will be merged into a Protestant unity that will be a pale reflection of the mighty Roman Catholic confederation that now sends and receives its ambassadors to and from the mighty nations of the world.

A practical program for the revival of Protestantism is very much in order and perhaps the President's personal ambassador to the Vatican may be the means of focusing attention upon the need for such a program.

First Methodist Church, W. L. COLLIN.
Downers Grove, Ill.

Open Arms

EDITOR THE CHRISTIAN CENTURY:

SIR: Relative to all this beating of the tom-toms for a civil war among us brothers in Christ (God forgive us!) was it not Rhode Island and Maryland, the one Protestant and the other Catholic, which decided not to follow the example of intolerance set by Puritans? Where is the edge for Protestantism here? Aren't the people who don't go to either the Catholic or the Protestant church in the majority, and isn't it a little early to say whether they are potentially one or the other?

Didn't the Jews have a great deal to gain in rushing into the arms of the Protestant interfaith movers in these anti-Semitic days? What have the Catholics to gain except loss of their most precious treasure—the true faith? If the Protestants and Jews really want union, the Catholic arms are open and always have been, with all the infinite riches deposited at her altars by the saints.

Forgive me, but isn't the sole consideration in all this dust raising that most fatal source of confusion—personal pride? I have found it very useful when controversy arises to ask myself two questions: (1) Is this course of action in accordance with the life and words of Christ? (2) Is my support or opposition tainted by personal egotism?

Never have I had such cause to look up to the President as in this letter of his to Dr. Buttrick—the lofty wisdom of it, the simple honesty of it, the quiet dignity of it, the authentic Christianity of it! But that term you use, "weasel words," isn't that out of the vocabulary of the Great Serpent? Such language begets hate on hate. Beware!

Chicago. MADGE CARLOCK.

Sudeten History

EDITOR THE CHRISTIAN CENTURY:

SIR: We of the Czechoslovakian nationality pride ourselves in being searchers after truth. Our famous martyr, John Hus, as well as the great philosopher, President Masaryk, had as their motto, "Truth shall prevail." So it grieves and astonishes me that a professor of church history, Carl E. Schneider, in the article published in your journal should err in a matter of history. He speaks of the "return of the Sudeten Germans to the reich." Return implies that they formerly belonged to Germany, which is not true. Bohemia and Moravia were settled by the Czechs in the fourth century and the Sudeten mountains have always been the boundary. After the combined forces of the pope defeated the Bohemian army in 1620 and after the depopulation due to that war many Germans were imported into the country, but these have been peaceably living there since then. I have met many of these Sudetens in this country and they fraternized and intermarried with the Bohemians.

Mr. Schneider refers to the sufferings of the German people after Versailles but the sufferings they endured were nothing in comparison to what the people of Czechoslovakia, Poland and even Germany have to endure today. Such brutalities are evidence not only of the absence of all moralities and fellow feeling but an evidence of a horrible psychosis, if not of insanity. As Dr. Judah L. Magnes says in his article commented on in your journal, "The incarnation of the devil sits on the German throne. It is the principle of evil made incarnate."

Gilchrest, Colo. JOSEPH PESTAL.

Chinese Want Gunboats

EDITOR THE CHRISTIAN CENTURY:

SIR: Sometimes I enjoy The Christian Century and sometimes it makes me very sad. I wish it were more constructive on the things that really matter in remaking this sad old world of ours, and I wish it were less anti-British, anti-Anglican and anti-mission board. The last thing in the world that educated and thoughtful Chinese want now is to eliminate the foreign concessions and get rid of American gunboats on the Yangtze; that is what the Japanese want.

Ginling College, MINNIE VANTRIN.
Nanking, China.

Rejoinder to Mr. Viton

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you grant me space for a rejoinder to Albert Viton's reply to my letter in your issue of March 6? His vindication of his charge against British administration of India falls flat for two reasons. First, he is weak on his facts. He does not know of a "*single constructive* measure taken before 1914 that set out to help India industrialize herself." May I claim the gratitude he offers me by informing him that nine years earlier Lord Curzon had formed a bureau of commerce and industry? He is similarly inaccurate in his treatment of the government's agricultural policy; it was again Lord Curzon and not the "American philanthro-

pist" that Mr. Viton invokes who first designated funds for agricultural research. His ignorance of relevant facts is not less notable in his comments on the native princes. He either does not know, or else suppresses the fact, that several of the native states are leading all India in some aspects of social advance, and that the princes themselves have been a constructive force in Indian constitutional development.

And second, Mr. Viton shows most meager ability to use fairly such facts as he does adduce. His entire case is vitiated by an *a priori* bias, apparent throughout his discussion, but as well stated frankly. His phobia is imperialism; hence British imperialism must be condemned, though he admits it is *sui generis*, hence may not be judged by any other. A writer who in addition to the amazing and erroneous generalizations of Mr. Viton's statement calmly sets down that "British colonies generally and India specifically have not fared very well" simply puts himself outside the serious consideration of all who are anxious to know and appraise fairly the truth. He seems actually to suppose that India would be better off today if the British had never come there!

Oriental Institute, WILLIAM A. IRWIN.
University of Chicago.

The European Peace Scare

EDITOR THE CHRISTIAN CENTURY:

SIR: Despite frigid temperatures and much ice and snow still in evidence all the way from the Dakotas to the Atlantic seaboard, Easter Sunday and "Holy Week" were this year observed with a wholehearted devotion almost unprecedented here in the U. S. A. Everywhere the churches were reported thronged with worshipers, and despite the chilly weather there hung over all an air of almost blissful expectancy of better days and happier times just ahead.

There has been a notable increase in shipping tonnage destroyed, a marked stepping-up in aerial activity on both sides, and these with the near approach of spring weather that is expected to bring the mass movement and mass slaughter of human beings on the western front, plus the ringing declarations from the new French Premier Reynaud that the present war cabinet of France is prepared to fight to the last man, joining the concert of similar expressions from Churchill, Hitler and Chamberlain, the joy of the Christians here in our own peace-loving U. S. A. is simply boundless and unrestrained.

It indicates with a clarity never before revealed the close and intimate tie between the wholesale butchery of humans, the limitless blood-letting of capitalistic wars, on the one hand, and the rising flood of Christian profits, the increasing prosperity for capitalistic Christianity, on the other. This close tie is confirmed in the fact that tens of thousands of Christian, church-going voters will almost to a voter march to the polling booth and cast their ballots for men who claim they will defend to their last breath the institution called capitalism, which has now fallen to a new low stage in which it can live only upon innocent blood, thrives best and prospers most only where that blood is flowing literally in rivers.

Do you want proof that it prospers best on blood? Then consider. The peace slump of last summer had carried industrial activity in the United States, most Christian of nations, to a distressing low. Then came September, Stalin, Hitler, Poland. The Dow-Jones index and everything else rose perpendicularly. For four straight months. Then big business realized something was wrong. The war had bogged down. The goods were not moving. Warehouses and docks were filled. Worse, a peace offensive began to take form. Welles, Roosevelt, the pope, Taylor. The drop was sudden and steep. For ten dreadful weeks. Industrial activity, the Dow-Jones index, employment, and all the rest. Then came "Holy Week"!

And look at the newspapers now! A billion dollar plane order! A 70-ton bomber that can carry 28 tons of bombs to Europe, drop them on the European Christians, and return to Christian U. S. A. without stopping! 35,000 Dodge trucks for the army! Hundreds of millions of dollars for the navy! War stocks recover and seek new highs!

There is only one rift in the lute, but it is a serious one. The leaders of Poland, Finland, Czechoslovakia, and others, all declared loudly and often that they would keep fighting to the "last man," but the "last man" was never reached in any of those localities. Perhaps, just perhaps, it will be the same in England, France and Germany. But what will then become of the Christian's blood-drenched prosperity?

Norwalk, Ohio. RAY S. KELLOGG.

Protestantism Seeks Leadership

EDITOR THE CHRISTIAN CENTURY:

SIR: Enclosed herewith is a copy of a letter I have just written to Dr. Buttrick, president of the Federal Council of Churches.

First Presbyterian Church, FREDERICK W. BACKEMEYER.
Gary, Ind.

[ENCLOSURE]

Dear Dr. Buttrick:

Perhaps I am out of order, but it seems to me that if we of the Protestant forces are to be aware of the precise situation as it now is, regarding the recent gestures made by President Roosevelt, that awareness must come either from you personally, or from authoritative representatives of the Federal Council under your guidance.

There is no disposition in my own heart to make this issue a matter of political backbiting and religious hatreds (though it has already, of necessity, been made so by the President). There is no doubt that a very offensive affront has been committed, not only against the Protestant forces as a whole but against all who seriously believed that this nation stood firmly on the principle of absolute separation of church and state. That the President should have been so naive as to think that he could commit his recent blunder and not hear from the people, belies my own former confidence in his political sagacity. I have been, as a normal Republican, very tolerant toward his administration, for humanity's sake. But the present situation, in which he puts the Protestant forces in direct line of the accusing finger if we so much as utter words of protest, so that we shall immediately be termed "bigots" from one end of the country to the other if we even mildly and in democratic procedure register our concern, is an intolerable one. And in the meantime, the favorable attitude of the country's press toward everything that bears the imprimatur of Roman Catholicism, including movies, radio, and most of the country's popular magazines, is enhanced by Mr. Taylor's appointment, and the hearty publicity given to his reception by the pope. In other words, we shall now be put in our places more than ever.

My purpose in writing you is to ask if, very definitely, there is not now a call for wide publicity on the situation as it now stands, especially in view of the President's futile gesture toward Jews and Protestants, which has in every way been nothing more than a gesture. You are wise in your leadership, and you will do the right thing. But I am one of thousands of your brethren who would appreciate being enlightened as to the present status of this whole affair. An editorial from you, reproduced in the many religious journals throughout the country, or a public statement which might be printed throughout the national press, would be both enlightening to us all, and strengthening to our position.

It would in no way invalidate the more than humble advances Protestants have always made in every interfaith project. We are just now planning to organize a Round Table in Gary. Last summer we had a county-wide meeting, with an attendance of 2,600 people. The editorial in this week's Christian Century ("Squeamish Protestantism") is more than generous in its analysis. And I believe it states very fairly the reasons why we Protestants hesitate to speak out in such an hour as this.

My point in writing is to say that while many of us feel that some word should be spoken to our people, we should first have correct information. It is so easy to say things which, in view of later facts, prove that the speaker did not use discretion. And yet, we can hardly remain altogether silent. Can you give us the needed guidance just at this point?

With sincere regard for your own great ministry, and assurance of our prayers on your behalf as you continue to be the focal point of Christian advance in this vital day, I beg to remain,

Very sincerely yours,
FREDERICK W. BACKEMEYER.

NEWS *of the* CHRISTIAN WORLD

Winnipeg Reds in Right-About-Face

Shift from Allies to Hail Russia's War Upon 'Imperialistic' Finland—United Church to Honor Missionary

(Correspondence from Manitoba)

WINNIPEG, April 5.—Winnipeg has long been the red center of Canada. At the present time Mr. James Litterick, Communist member for Winnipeg in the provincial legislature of Manitoba, is the only Communist holding a seat in any Canadian parliament. The Communist party, however, has for many years been able to elect its members in the Winnipeg civic government. At present Winnipeg has two Communist aldermen and two Communist members on its school board.

For the past few years the strategy of the "popular front" has brought the Communists into close working alliance with left-wing and socialist groups. Indeed, on many issues the Communist members rallied remarkably to the support of sane and progressive policies. They seemed bent on exhibiting themselves as a truly Canadian party. At the outbreak of the present war, Mr. James Litterick sent to Premier MacKenzie King a telegram declaring that the Communists believed this to be a "just war against aggression" and would support Canadian participation. Communist newspapers and speeches vociferously agreed. It seemed as if the party were sold to the Allied cause in this struggle as strongly as they had been to the Loyalist cause in Spain.

* * *

Russian Attack on Finland Brings Change

Then, without warning, came the right-about-face. The outbreak of the Russo-Finnish war unexpectedly made clear the hollow nature of the popular front. In parliament, in the city council, even in meetings of the school board, the Winnipeg Communists found sudden pretext for sounding a new note. This, they declared, was "an imperialistic war." Finland was the outpost of imperialism. The reports of the campaign were imperialistic lies. Communist Alderman Forkin told the city council that he would fight only in a war "to free the workers from exploitation of capitalists, such as Russia was fighting in Finland." The only explanation Communist leaders gave of the extraordinary change was that in the sudden decision last September they had "made a mistake." Out of it all one thing becomes clear, that the Communist policy is completely subservient to outside authority, no matter in how ludicrous a position the local party is placed.

* * *

United Church to Honor Missionary Hero

In Norway House, a Hudson's bay post 300 miles north of Winnipeg, the United Church of Canada will celebrate in June the centenary of the arrival there of Rev. James Evans, one of the great missionary figures of Canadian history. Evans was the man who taught Canadian Indians how to "make birchbark talk." By years of diligent study he enumerated and classified all the various sounds of the Ojibway and related languages. He discovered that these sounds could be expressed by four vowels and eight consonants—six of which had no equivalent in English. His next step was a stroke of sheer genius. He invented nine simple characters, each of which could be placed in four different positions. Setting down these characters by a principle so elementary that an intelligent Indian could master it in a week, Evans was able to represent every sound "in every language from the Ottawa to the Rocky mountains."

Transmitted by memory, this system soon spread far and wide among Canadian tribes, one Indian passing the secret to another, with no educational equipment save a burnt stick and a piece of birchbark. In 1911 Dr. Nathaniel Burwash pointed out to the Royal Society of Canada that almost every Indian of the Algonquin tribes through all the hinterlands of the dominion could read his own language, and this for the most part with little or no aid from schools, and within 70 years of the time when Indians had no written language whatever save a primitive form of picture writing.

* * *

An Improvised Printing Press

The invention of the language did not end Evans' achievements. He was then 1,000 miles from a railway. He had no ink, no paper, no printing press and no knowledge of printing. He applied his talents to the second question as resourcefully as he had to the first. With his penknife he whittled out his new characters; with lead from bullets and the lining of tea chests he poured type; with soot from the chimney, mixed with animal grease, he made a serviceable ink; from birchbark he peeled a practical substitute for paper; and from an abandoned fur-baling press he improvised a printing press. Within two months of his completion of the language he had struck off 250 copies of the hymn "Behold the Savior of Mankind." Within a year he had printed, in addition to thousands of birchbark leaflets, 100 copies of a 16-page hymnbook on sheets of birchbark, with a cover of deerskin. This was the first printing done in the area now known as the Province of Manitoba.

The centenary at Norway House will be part of dominion-wide celebrations with which the United Church will commemorate one of the most brilliant achievements in the history of world missions, the invention of Cree syllabics—or, as the Indians say, "birchbark talking."

ERNEST MARSHALL HOWSE.

To Revive Silver Bay Conference

Representatives of foreign mission boards have decided to revive the summer missionary conferences at Silver Bay, Lake George, N. Y., from July 16 to 24 this year.

Fosdick Expounds Protestant View

Speaks Before Women's Interfaith Group —Methodist Conference Holds Taylor Appointment Unnecessary

(Correspondence from New York)

NEW YORK, April 8.—More than 700 women attended an interfaith meeting held at Riverside Church last Thursday under the auspices of the women's committee of the National Conference of Christians and Jews. The meeting was the third and last in a series which provided Protestant, Catholic and Jewish women of New York an opportunity to understand better the services and rituals of the three major faiths. Dr. Harry Emerson Fosdick in his talk on "Protestant Emphases" said: "It is a great tragedy that religion, which should unite us, so often divides us. The deepest convictions of religion are inherent in the three faiths—Protestant, Catholic and Jewish. Two of these are monotheism—belief in one God—and the sacredness of personality." Speaking of the trend toward unity in Protestantism he concluded: "We welcome as an extension of that spirit this interfaith conference, for we do have here a deep sense of unity with our Jewish and Roman Catholic brethren." Mrs. Orrin R. Judd was chairman of the committee in charge.

* * *

Methodists Hold Vatican Embassy Unnecessary

The New York Methodist conference, with Bishop F. J. McConnell presiding, met over the week end at the Church of St. Paul and St. Andrew, Manhattan. Reports showed a total church membership of 66,291, an increase of 1,059 over last year's report. State participation in "the gambling business," through the recent enactment of the parimutuel bill, and "the moral hazard of the alcohol trade" were deplored in resolutions adopted by the conference. After long debate a resolution to put Methodist chaplains in the armed forces directly under the control and pay of the church was defeated by a vote of 79 to 46. The appointment of Myron C. Taylor to the Vatican was condemned as "unnecessary," but the conference voted to "accept the President's assurance that the appointment does not constitute the inauguration of formal diplomatic relations with the Vatican." However, this Methodist body said it could "appreciate the fears raised among many Protestant denominations."

* * *

Church League Warns of War Hysteria

The regional conference of the Church League for Industrial Democracy was held Saturday at Grace Episcopal Church. Prominent Episcopalians, including Rev. Joseph F. Fletcher, dean of the School of Applied Religion in Cincinnati, and Miss Mary Van Kleeck of the Russell Sage Founda-

tion, led the program. The conference passed strong resolutions against efforts to "change, curtail or bring to naught the provisions of the National Labor Relations Act"; condemning "every attempt to nullify the clear intent and operation of the Bill of Rights as springing from a most lamentable and totally unwarranted war hysteria which must be halted without delay"; urging "full and adequate funds for WPA, NYA and other welfare and health agencies" and also elimination of the poll tax, which especially affects the southern states.

* * *

Finnish Rabbi Confident Of Nation's Future

Speaking to a Jewish organization last week Rabbi Simon Federbusch, chief rabbi who left Finland Feb. 22, declared: "I still believe Finland will retain her prized independence. It is my deep conviction that Finland's present suffering will be only temporary. In the long run, the valiant heroism of the Finns will be rewarded by complete freedom. The Finns are an exceptionally brave and proud people who have made enormous progress, especially since their independence, in every walk of life—culturally, socially and economically, and this is the best guaranty that democratic Finland will rise triumphant despite all obstacles."

* * *

And So Forth

For the first time in 50 years the congregation of Gustavus Adolphus Lutheran Church, Manhattan, welcomed a new pastor. He is Rev. Otto H. Bostrum of Michigan, who succeeds Rev. Maurity Stolpe who died two years ago after serving the church for 48 years.

The American Tract Society, 115-year-old organization, has moved to new quarters with greatly increased facilities at 21 West 46th Street. The new library will be the most complete single library of evangelistic material in the United States.

Rev. Luther Tucker, former missionary, who was recently released by the authorities in Japan when he agreed to leave the country, preached at St. Bartholomew's Episcopal Church last Sunday. Speaking of his prison period he said his detention was a great tribulation, but it gave him the opportunity to "read his Bible in big chunks, instead of the usual small bits."

The Bible and parts of it were translated into 18 new languages during 1939, making a total of 1,039 different dialects and tongues in which this "best seller" has been published, according to a report of the American Bible Society.

It looks as though Bertrand Russell were "out of the running" for it was announced yesterday that Mayor La Guardia has stricken the salary covering this professorship from the budget. However, 2,000 students held a mass meeting protesting the recent court decision against Mr. Russell and other protest meetings are planned for this week.

J. Henry Carpenter.

Jewish Population in Reich Drastically Reduced

A Berlin dispatch in a recent issue of the London *Spectator* states that the number of Jews in Germany has been reduced from 550,000 in 1933 to 185,000 today. In what was Austria the reduction has been from 180,000 to 66,000.

Alabama Sunday Schools Prosper

Notable Increase in Enrollment Since 1935—Cullman County Continues Wet —State's Poll Tax Law in Peril

(Correspondence from Alabama)

Birmingham, April 6.—One of the most valuable contributions of the Birmingham Sunday School Council to the church life of that city is its survey of the public schools of Birmingham, with special reference to Sunday school attendance by the pupils. For some years this work has been done under the efficient leadership of Mr. D. R. Price, secretary of the council, and his report for 1940 was issued early in April. This report shows that since 1925 high school enrollment in the white schools of the city has increased 3,706, or 71.7 per cent. Sunday school attendance has increased during this period only 24.7 per cent. In the elementary schools there has been a small decrease (1.3 per cent) in enrollment since 1925, but an increase of 6.6 per cent in Sunday school attendance.

The low point in attendance at Sunday school was reached in 1935; only 38.4 per cent for high school pupils and 45.6 per cent for pupils of elementary schools. There have been steady increases in attendance by high school and elementary pupils during the past five years, the 1940 report showing 50.9 per cent for high school pupils and 61.1 per cent for pupils of elementary schools. The reports from the Negro schools are not complete, but those reporting show that of a total of 8,149 pupils enrolled in high and elementary schools, 3,965 were in attendance at Sunday school during March.

In a recent survey of the children of the public schools to determine the church affiliation or preference of each child, 99 per cent of high school pupils and 97 per cent of grammar school children indicated church membership or gave a preference.

* * *

Cullman County Continues In Wet Column

By a close vote, Cullman county remains in the wet column. The unofficial returns from the referendum of April 2 show 3,186 votes for the legalized sale of liquor, as against a dry vote of 2,928. Official returns may change these totals, but it is accepted that the wets have won. In March 1937 the drys won by a vote of 2,067 to 2,051, a margin of only 16 votes. In a special election in September of that year the wets were victorious, 2,383 to 2,063. In the recent election the drys more than held their total vote; in fact, a gain of nearly 900. But the wets increased their vote by nearly 800, hence held a margin over the drys. Since March 1937 four counties have shifted their positions, two from wet to dry and two from dry to wet. Hence the count stands as three years ago, 24 wet counties and 43 dry.

* * *

Baptists Reach Their Goal—Plus

Reports submitted at the annual convention of the Alabama Baptist Training Union, April 2-3, showed there are now

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A statement of the faith of the Church in terms of the contemporary scene. The background of the book is immensely enriched by the author's participation in the four recent ecumenical conferences.
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A noble and outstanding minister, Dr. Weatherhead voices with eloquence deepest Christian truth under the strain of war suffering. It is a message that will reach the mind and the heart.
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These Things Abide
Devotional Meditations in Dark Days
W. E. SANGSTER

This book, written in wartime by a young minister in the heart of London, contains no wounding word. It deals vitally with such questions as the permanent values of civilization, God's power to transform man's evil, and the certainty of Christian faith.
$1.00

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62,921 training unions in the state. Alabama Baptists thus go well beyond their objective of 53,000 in the "Five Year Program" to end Jan. 1, 1941. For the denomination at large the totals to date are more than 800,000 of the goal of one million, with nine months to reach this objective. The Alabama convention was attended by 1,200 delegates, with every county of the state represented. These training unions are "to develop leadership ability, and to raise the level of Christian intelligence in the church."

* * *

State Poll Tax Law Is Threatened

Alabama politicians are uneasy just now as to what may be the decision of Congress, also of the United States Supreme Court, concerning the elimination of the poll tax requirement for voting. This state perhaps has the most oppressive poll tax law of the eight that make payment of this tax one of the qualifications for voting. Under Alabama law payment is not compulsory, but no citizen can vote unless the tax is paid for all the years for which the voter is liable; in some instances more than 20 years. This law has so worked to the reduction of the voting strength of the state that a small minority of its citizens hold political control. The fact that Alabama is a one-party state enters into this situation of a small vote. But even in the primaries, where practically all political contests are settled, the vote is about one-third that of states of nearly the same population total.

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Alabama's Representation At Atlantic City

For the first time since 1844, Methodist delegates from the former Southern body will sit with members of the Methodist Episcopal Church in a General Conference; at least with those who until recently were members of this larger Methodist body. The Uniting Conference of 1939, at Kansas City, prepared the way for this conference, to be held in Atlantic City, beginning April 24. The North Alabama conference will be represented by twelve delegates, six ministers and six laymen, and in this representation is outnumbered only by the Virginia and Western North Carolina conferences of the former Southern church; not taking into account the annual conferences of the former Methodist Episcopal Church. The Alabama conference will be represented by six delegates, three ministers and three laymen. The Central Alabama conference (colored membership) will have only two delegates. Of the 20 Alabama representatives in the Methodist General Conference, 19 were members of the Uniting Conference of last year.

JOHN S. CHADWICK.

Youth Groups to Hold War Protest Meetings

Two student organizations, the Youth Committee against War and the United Student Peace Committee, have proclaimed April 19 as the date for a "student strike against war." Many church organizations are members of these committees. At the same time, the Council of Church Boards of Education has issued a call "to all Christian students" to observe April 20, 21 as days of fasting and prayer for peace.

Bewilderment In Britain Grows

Defeat of Finland Brings Many New Questions—Culture in Wartime—More Men Called to Service

(Correspondence from England)

LONDON, March 12.—This morning, it is announced that firing is to cease in Finland today. The news has come after days of confused and rapid movements in which we have been taken to Stockholm and Moscow and Rome, and have watched the figures of Ribbentrop, the pope, Stalin and others in the midst of whom we have seen the silent Mr. Sumner Welles, whose silence is understood and valued here. He is in London now where he has seen the key men in the government and the opposition. The ordinary man in such a dance of circumstance is bewildered. In other days he could reckon on some acceptance by nations of policies which might be mistaken and even vile, but were held steadily. Now it looks as if no one can tell from the past or even yesterday's policy what today's will be. The double-crossing of statecraft has become a factor to be taken into account.

* * *

Recent Events Bring Bewilderment

We are bewildered when we conjecture what Herr Hitler thinks of the new fact in the Baltic; it is said that he is glad that the western Allies have had a setback in Scandinavia. But does he welcome the advance of Russia? We have read of the "inexplicable hostility of Russia" as the Italians see it; but Russia can scarcely have forgotten Spain, and Italy cannot be satisfied with a truce upon the ideological issues for which many Italians are said to have fought and died in Spain. And what is to be said of the attitude of Herr Ribbentrop to the church? Having committed German education to a direction which is frankly anti-Catholic in Catholic Germany, can he now deny himself and if he does, can anyone accept his denial as final?

The things which are certainly shared by people here are these: a genuine admiration for Finland and indignation at this the latest, but perhaps not the last, outrage upon a little free people; and an unshaken conviction that no peace which is offered to the world at this moment by Herr Hitler can be accepted. There is everywhere bitter regret that more could not be done to help Finland when it called for help.

* * *

Culture in Wartime

One of the most arresting articles on the war appears in the current number of the *Student Movement*. It is by Mr. C. S. Lewis, fellow of Magdalen College, Oxford, lecturer in English literature, and it bears the title "Culture in Wartime." He sets the present calamity in its true perspective. It creates for us no absolutely new situation. Human life has always been lived on the edge of a precipice. If we have seen reason to spend any fraction of the little time allowed us in this world on literature and art, then there is nothing in war to forbid us.

Mr. Lewis deals with the three enemies which war raises up against the scholar: they are excitement, frustration and fear. The second of these enemies, frustration, is the feeling that we shall not have time to finish. But we never have. A Christian leaves futurity with God; happy work is best done by the man who takes his long-term plans somewhat lightly and works from moment to moment as unto the Lord. The end of the whole matter is that if for some souls and at some times "the life of culture, humbly offered to God, was in its own small way one of the appointed approaches to the divine reality and the divine beauty which we hope to enjoy hereafter, we can think so still."

* * *

More Men Called for Army Service

Another 324,000 were registered on Saturday for military service. They were the men who reached the age of 24 during 1939 or had reached the age of 20 since Jan. 1, 1940. It may be necessary to state again that when men are registered they are allowed to declare themselves "conscientious objectors," and the cases of these are dealt with later by the tribunals. The numbers of such men provisionally registered as c.o.'s were: England 4,321, Scotland 547, Wales 464.

[Later: March 27.]

The Dean of Canterbury And His Critics

The dean of Canterbury, Dr. Hewlett Johnson, is an outspoken defender of what are known as "left wing" politics. He has written *The Socialist Sixth of the World*. Six canons of Canterbury have taken the unusual step of dissociating themselves from the dean. They have told him that "his political activities gravely impair the spiritual influence of the cathedral." They add that they are at one with the dean in his belief that it is the duty of all Christians to further social and economic reform, but they accuse him of "condoning the offenses of Russia." In his reply the dean says that he has not condoned offenses; he has set out to understand the soviets and to do justice to the good things of the experiment. He gravely deplores the second casualty of the war—tolerance—and he reminds his critics of the evils which have followed from the folly of intolerance. If he is accused of "speaking politically," he says that he is not a member of any political party and never speaks on "narrow party political platforms"; but if by "politics" is meant "denouncing the social evils of today," then his conscience will not allow him to be silent. The canons have no power to remove the dean from his office, nor has the Archbishop of Canterbury. The Church of England owes much to the freedom which it gives to its officers, and that freedom in this case cannot be disturbed.

* *

Centers of Interest

Sylt, Rome, Canada, but chiefly Paris have been the scenes to which our eyes have been turned this week. It is not supposed that the Sylt exploit marks the beginning of an Allied offensive; it was described here as a reprisal for the attack upon Scapa Flow. We have to be content with the knowledge that the Balkans, as always, are a danger center in Europe; at

present it looks as if the chief reason for the attention paid to them is oil. Rome keeps its own counsel, but it is commonly supposed that it has not consented to any departure from its policy of neutrality. The Canada elections are taken at least to mean that the dominion will not need to make any new departure in its war policy, and this might have meant a loss of time. There is no doubt that in this country the crisis which led to the resignation of M. Daladier caused anxiety; but close as the two nations are one to another, it is astonishing how very little the average Englishman knows of French political life. There is certainly no widespread demand here that at all costs some offensive should be begun by Britain or France.

* * *

Building New Cathedrals

In September 1939 there were four major cathedrals building. "These cathedrals," a correspondent writes in the *Times*, "which suggest an activity which has not been exceeded in England since the Middle Ages, are Liverpool Anglican, Liverpool Metropolitan, Guildford and Blackburn. When the war began it was decided to continue the building of these cathedrals so long as skilled workmen, materials and funds hold out. It has proved practicable to do so, and indeed now that building except for government and passive defense work has practically ceased, it has proved a valuable thing that in this way use is made of skilled workmanship which so quickly deteriorates. The Anglican cathedral in Liverpool was begun in 1903. The architect, Sir Giles Gilbert Scott, was then 23 years of age, he is now 60; he will not see the Vestey tower completed as he hoped to do this summer, but it is rising and now stands 296 feet above the roadway. In the same city the Catholic cathedral which is Byzantine is the work of Sir Edwin Lutyens; the crypt is nearing completion; an area of 300 feet by 200 is built up to a height of 30 feet. The Cathedral of the Holy Spirit at Guildford upon which work began in 1936 is a smaller building but one which is praised for its distinction and has been called "undoubtedly the most functional of any of the English cathedrals." Last of all, in Blackburn the old parish church, familiar to me from boyhood, is being enlarged with north and south transepts, choir and chapter house. It is worthy of note that three of these cathedrals are in Lancashire, one of the greatest, and in recent times most hard hit, of our industrial regions. It is announced that in Liverpool the "Crucifixion Chapel" of the new Catholic cathedral is available as an air-raid shelter.

EDWARD SHILLITO.

Dr. T. Albert Moore, Canadian Church Leader, Stricken

Dr. T. Albert Moore, former moderator and retired general secretary of the United Church of Canada, died in Toronto on March 31. He was in his 80th year. On the formation of the United Church Dr. Moore, who had been secretary of the Board of Evangelism and Social Service of the Methodist Church, was appointed secretary and held that position until his retirement in 1936. He was a close friend and associate of Dr. Ernest Thomas, who died earlier this year.

Hit Dictators At Interfaith Dinner

American Ideals Hailed at Good Will Gathering in Boston—Experts Consider Marriage—A School for Democracy

(Correspondence from New England)

BOSTON, April 1.—The third annual dinner of Christians and Jews on March 27 packed the chamber of commerce auditorium with 700 guests; and, from the entrance of the 60 leaders of church and state to the repeating in unison of the "Ten Commandments of Good Will" and singing of "The Star-Spangled Banner," the assembly throbbed with fellowship and spiritual fervor. Said Governor Saltonstall: "This is a reassuring symbol of American principles. In what other land would it be possible? Attack on any race or religion is an attack on our basic ideals." "Fellow readers of Old and New Testaments," began Mayor Tobin, "we see all men as in the sight of God. There is little difference between the dictators. They seek to divide America. They shall not succeed! Religious freedom, the basis of liberty, we will preserve for all time to come." A new step to this end was the introduction of students, young women and men from all the colleges of greater Boston.

* * *

Three Faiths Demonstrate Unity in Diversity

Rabbi Joshua L. Liebman said: "Before the Judge of all, men must repent of sin and pride. God made variety, how manifold! Our religious groups differ, but are interdependent. Without them, the world would be a paradise for dictators. We all are spiritual refugees. At the heart of Christianity is tragedy. Judaism has had agelong reason for despair, but takes an astronomical view of history. Let our Hebrew-Christian faith be a modern Prometheus and bring down fire from heaven!" Pres. James Phinney Baxter of Williams College treated religious freedom from the standpoint of national defense. "Look at the effect of intolerance on the intolerant. The best revenge is to be unlike them. A foreign visitor said that England gets on happily because it has 30 varieties of religion. Our colonies were cosmopolitan from the beginning. In this richness of our culture lies our strength." "What if we could peer seven years into our future?" asked Father Thomas Reynolds. "It is only seven years since a campaign of hate began in Germany. At first it was directed against the Jews. Now 95 per cent of those in concentration camps are Christians. Hate is a prairie fire. Where it prevails, civilization ceases. We must cast it out by the love taught by the God-Man and his greatest apostle, John."

* * *

Marriage Experts Say Romance Must Be Ruled by Reason

In recent years a group of 20 men and women have met here to discuss the problems of marriage and preparation for it. At the suggestion of Harold K. Estabrook, a Marriage Study Association was formed which, with the cooperation of Simmons Women's College, held its first institute

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March 25-27. Romance, the speakers agreed, is not enough. Money will not insure success. "How many one-room homes are filled with the sunshine of happiness, while model homes never see a ray of it!" Yet, according to Dr. Ernest R. Groves of the University of North Carolina, "economic instability" intensifies problems. "Young people, denied marriage, are caving in." "Social perversion cannot carry human nature farther away from its fundamental values than by making parenthood a liability rather than an achievement." Dr. Sidney E. Goldstein, president of the New York State Conference on Marriage, believed, nevertheless, that the American family is being reorganized democratically, with a sharing of responsibilities and privileges by husband, wife and children. It is becoming biologically sound, psychologically adequate, ethically supreme, "the cradle of the new democratic social order." Deliberate spacing of children would mean lower death rate among children and mothers, decreased burdens and increased standards of living, a better balanced population and removal of the excuse for war.

* * *

Hartford Church Celebrates Sesquicentennial

Yesterday the Central Baptist Church of Hartford, Conn., concluded a four-day celebration of its 150 years of service with the anniversary sermon by the pastor, Dr. John N. Lackey. When the church was formed in 1790, Baptists were still disliked and suspected by "The Standing Order," Congregational. But when an excited citizen protested to Dr. Strong, pastor of the First Church, he replied: "I know their leader, Deacon Bolles; and am sure that when we reach heaven we will find him there. So we had better live on good terms with him here." Within the new fellowship there were controversies, as when the second pastor, Rev. Henry Grew, thought music, and even "solemn singing of the Psalms," of doubtful sanctity; but the church, by repeated votes, asserted that "it is the duty of members, to whom God has given ability to sing his praise, to improve their talents when the church meets for worship." In 1834, 55 members left to form the South Church. In 1923, the First and South reunited as the Central Church and erected the present edifice with 122 rooms and an auditorium seating 1,500.

* * *

A "New England School for Democracy"

The Congregational department of social action and the department of social relations of the American Unitarian Association are determined to readjust rather than retrench. Jointly they "propose to set up a school in which we may study the contemporary problems which religious people must face in our democratic order, and attempt to provide adequate training for the leaders of our churches." The school met at Andover-Newton Theological Institute, thus including Baptists, March 27-30. Seeking to develop "pioneers in social action," it considered such issues as "International Trade and the Farm Problem and Agrarian Culture"; "Anti-Semitism, 1940 Style"; "Philosophy of Sound Labor Relations" and "Civil Liberties." Visits were made to the Hood rubber company plant, distressed areas and housing projects.

E. Tallmadge Root.

Japan Celebrates Ancient Founding

Prisoners and Others Profit by Observance—Premier Explains 'New Order' —Unfriendly Newspapers Hit

(Correspondence from Japan)

Tokyo, March 6.—Chief among the celebrants of the 2,600th anniversary of the founding of the Japanese empire on Feb. 11 were the beneficiaries of the amnesty granted by the emperor. In all 28,000 prisoners had their sentences reduced, 20,000 had paroles shortened, and about 170,000 had their franchise restored after losing it for violations of election laws in recent years. Though the amnesty is said not to have applied to those charged with high treason, espionage, arson and other crimes of a highly malignant nature, among those benefited were many who had been involved in political murders and other disturbances of the past five years.

* * *

Premier Explains 'New Order'

Premier Yonai did his best the other day before the House of Peers to fulfill his government's promises to clarify Japan's objectives in the China "incident" and in the establishment of a new order in east Asia. He said the new order meant "the realization of the spirit of Emperor Jimmu's (Japan's first emperor) principle of the four directions and four corners of the universe under one roof." This implies, he explained, making the boundless virtues of the emperor prevail throughout the world; and the accomplishment of such an order is conditioned on: (1) the collapse of the Chiang Kai-shek regime, (2) the restoration of China to "complete independence," (3) the achievement of friendship among Japan, Manchukuo and China and (4) the forging of strong ties in the Far East for economic cooperation and defense against the Comintern. The realization of such a new order, he assured his hearers, would more than compensate for Japan's many sacrifices and make unnecessary all demands on China for territory or indemnity.

* * *

Paying the War Bill

The government's great concern "to have the people gain a better understanding of the fundamental policy for disposal of the incident" is somewhat related to the cost of continuing the hostilities in China, which Finance Minister Sakurauchi estimated the other day to be 508,000 yen per hour. The economic strain to provide the sinews of military strength is ever more clearly reflected in commodity shortages and restrictions. Drugs and medicines from abroad are almost unavailable now and domestic production was curtailed almost 40 per cent last year. Electric restrictions have eliminated neon signs and darkened the streets.

* * *

Newspapers and Cults Hit

The suppression of undesirable newspapers and periodicals also goes on apace. The *Teito Nichi Nichi* reports that since Sept. 1938 more than 3,000 newspapers have gone out of circulation, about 25 per cent of them dailies. That the public is not altogether satisfied with existing conditions is reflected in the demonstrations staged by certain bodies of women in the capital. Incidentally, the government welfare ministry has drafted a plan whereby allowances may be granted to workers with wages so low as to be unable to meet the ever rising prices of commodities. Some days ago the *Hochi Shimbun* carried an article accusing the government of urging increase in the nation's birth rate while being indifferent to the increased suffering, sickness and immorality abroad in the land.

Government pressure continues against spurious and irregular religious sects. After several years of detention and investigation, leaders of the Omotokyo and Hito-no-michi cults have now been heavily sentenced. Charges of immorality and even of *lese majesty* were referred to in news reports of the trials, and both cults, though five years ago on the crest of a wave of popularity, are now defunct.

* * *

Co-op Insurance Plan Fails

One of the biggest tempests in Japan's political teacups in recent years was stirred up last month by the sudden announcement that the Central League of Cooperative Societies had completed arrangements to purchase three minor insurance companies at a seven million yen figure and would launch into cooperative insurance and mutual aid. The president of the Co-op League, with its 7,000,000 family-members throughout Japan, is Count Y. Arima, former cabinet member in the ministry of agriculture and forestry and one time co-worker with Kagawa. Orthodox insurance and other financial interests went immediately into closeted sessions to obstruct the purchase, and at present it seems that the project will have to be postponed, if not actually abandoned. The disappointment among the cooperatives over failure of their plan to establish firmly on an insurance basis a carefully worked out plan for employees' retirement allowances is naturally great and the government is much troubled over the effect of such a rebuff at a time when the co-ops are becoming more and more politically minded.

* * *

And So Forth

Death came to Dr. Tasuku Harada, former president of Doshisha University in Kyoto, last Wednesday at the age of 78. He was well known as a lecturer in the United States and Great Britain.

Contrary to your correspondent's previous announcement, the post of Japanese Christian representative on the executive board of the Central China Great Religious Unity League was not filled until the recent appointment of Mr. Keiichi Hiraide, until then secretary of the East Asia Evangelistic Society. He will collaborate with Buddhist and Shinto representatives and with military and civil authorities in religious and cultural relations with that part of occupied China.

The detention of Mr. James Young, Far Eastern correspondent of the International News Service, by Japanese police authorities in Tokyo has secured by no means the amount of publicity in this country that

has been given it elsewhere. The case seems to be proceeding as usual where violations of Japan's laws are charged.

Kagawa is now in the Loo Choo islands speaking under the auspices of the united evangelism campaign. In February he spoke in a great meeting under city auspices at Shizuoka, so recently ravaged by fire. It is hoped that a series of evangelistic meetings may soon be held at Miyazaki, the traditional birthplace of Japan's first emperor. Thus in spite of trials and difficulties the Christian forces in Japan are carrying on; they are not downhearted.

T. T. BRUMBAUGH.

Dr. Cyrus Adler, Jewish Theologian, Dies

Dr. Cyrus Adler, head of the Dropsie College for Hebrew and Cognate Learning in Philadelphia and the Jewish Theological Seminary, New York, died on April 7 at the age of 76. Dr. Adler received one of the letters from President Roosevelt at Christmas last year which first made the Taylor mission to the Vatican known to the world.

Pennsylvania Bans 'Old Quaker' Rum

The state liquor control board of Pennsylvania has ordered "Old Quaker" rum, product of the Schenley Distillers Corporation, withdrawn from state liquor stores. Despite Quaker protests, gin and whisky bearing "Old Quaker" labels continue to be sold.

Summer Tours Being Announced

Numbers of summer tours to combine study with travel are being announced. Among the most recent are the study of industrial conditions in the south to be conducted by the National Religion and Labor Foundation from July 2 to 31, and the tour of Nova Scotia co-ops to be conducted by the Cooperative League of U. S. A., from Aug. 12 to 24.

Plan Interfaith Conference On Unemployment

Protestants, Catholics and Jews will meet in a national conference on unemployment to be held in Washington, D. C., June 11-13. Protestant participation will be directed by the industrial division of the Federal Council.

Rumanian Baptists Ask for Legal Protection

It was recently reported in these pages that Baptists of Rumania had been allowed to reopen their churches. Dr. J. H. Rushbrooke, president of the Baptist World Alliance, now announces that the authority under which this was done was a "ministerial decision," and that the Baptists are asking the Rumanian government to give this decision formal and permanent legal standing.

Federal Council Would Expand Mother's Day Celebration

The committee on marriage and the home has prepared special services by which Mother's Day, May 12, may be celebrated in Protestant churches this year as the "Festival of the Christian Home." Service sheets may be secured from the Federal Council, 297 Fourth Ave., New York, for $1 a hundred.

Finds French Public Calm

Political Changes and Food Restrictions Fail to Excite—More Cabinet Shifts Seen Possible

(Correspondence from Western Europe)

PARIS, March 23.—More fundamentally affecting the life of the ordinary French citizen than cabinet changes or political upheavals are the restrictions on food that are an essential part of economic warfare. But the nazi propagandists will have a hard job to frighten Frenchmen with talk of shortages, for there is simply no comparison at all between the slender rations on which the German people must live and the still ample supplies available to the French. Rationing, of course, is never pleasant, and it adds another financial burden because in order to get the kinds of meat that are purchasable on certain days the family has to pay more than for the kinds its budget has often been accustomed to. But there is still plenty obtainable, and at fairly reasonable prices, too.

* * *

'Meatless Days' Are Not Meatless

Even many of the neutrals are worse off in this respect than France. In Belgium, where excellent management by the authorities delayed the inauguration of actual rationing until recently, one now has to secure stamps covering food purchases; whereas in France the shops purveying certain kinds of foodstuffs are closed on certain days of the week and hoarding is guarded against in various ways, chiefly control over wholesale sales and shipments. Americans who have heard about France's "meatless days" should know that on those days you can still get pork (as a rule), ham, rabbit, chicken, liver, sausages and various other meat products. Rabbit in particular has become a standard dish three days a week. Bread contains a small amount of bean flour, but it is scarcely noticeable; and *croissants* and *brioches*, those stock breadstuffs of breakfast, are usually available. Delectable pastries are still to be had, but only three days a week. Afternoon tea is as much indulged in as ever, however, with whatever can be found, both along the fashionable sidewalks of the Champs Elysées and in provincial cities. Coal rationing is not a severe blow, since it was delayed until the end of winter; the Scandinavian countries suffered far worse through the late winter and early spring.

* * *

Food Restrictions That Don't Restrict

In short, France is going in for economic warfare in earnest, determined to consume less and export more; but it would be gross exaggeration as yet to talk even about the people "tightening up their belts." That so much food of so many pleasing varieties is available under wartime conditions is the surprising thing and the one which honest reporting must emphasize. Perhaps this can forcefully be shown by telling how, when this correspondent stopped for a bite to eat at a little town en route from Brussels to Paris and, having read of food restrictions so often, inquired whether butter was obtainable. He was met by amused smiles from a waitress who promptly brought a dish of it containing more for one meal than he had seen anywhere except in a corner of Luxembourg, where butter is always served in gargantuan helpings. Dr. Göbbels may try to make something of the French food laws, but it will be uphill work.

* * *

The French Take Things Calmly

Observation of French politics for months close at hand, and for more than a year in 1930-31, has led this writer to two major conclusions readers of the press might helpfully bear in mind. One is that outward excitements as a rule belie the fairly even tenor of French life; the people as a whole get less aroused over political

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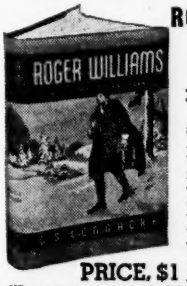

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events than American radio listeners. Not that the Frenchman is at all phlegmatic and uninterested in what goes on; but that he is more accustomed to political happenings which affect daily life less seriously than superficially appears to be the case. Second, that newspaper reporting from France, whether in time of peace or time of war, outside a few really good reporters, is not of a high order. As a rule, too, the reporter has to dramatize into critical proportions political events which the French take in their stride as a matter of course.

* * *

Other Cabinet Shifts Possible

That is why the cabinet crisis of Easter week, sudden though it was, probably hit the French public as less of a surprise than people in Britain and America. The Finnish settlement left the French people angry; they are fed up, anyway, with Communist machinations, and although they couldn't see just how the Finns could have been effectually aided in time, there was a feeling that more might have been done. To satisfy this feeling as much as to guard against dilatory tactics in general, a change of some sort had to be made. But the result as this is written is not impressive, for M. Reynaud, whose abilities in economic matters are not doubted, has won a real majority by a single vote: with 268 votes for his war cabinet and 156 against it, and with 111 abstentions, it seems unlikely, from this point of vantage, that the new grouping can long survive. But suppose there are other shifts, even perhaps before this report is printed in the United States? This will not mean any serious breach in French unity or any undue unrest among the people as a whole. One gets exactly the opposite impression.

* * *

France Used to Swift Political Changes

Furthermore, France is used to frequent cabinet shifts that would profoundly disturb a less flexible and less solidly agrarian people. In the last 65 years, for instance, there have been 99 cabinet "crises." Five years ago one premier held office for exactly eight days; another remained in power some years ago for a little over a month. Poincaré in two terms was premier for three years, an astonishing record; M. Daladier has almost equaled it by two years, practically, in the premiership. There are not a few who expect to see him back again. But short of some really shocking affair which wounds French pride and produces a great emotional stress, swift political changes, of themselves dramatic in suddenness and result, the people take with poise.

In fact, the most conspicuous thing about present-day France, even amid the inevitable strains of totalitarian warfare, is the calm of the population as a whole. The country appears much more normal than Britain; it is more normal and calmer in mood than most of the northern and western neutrals.

DEVERE ALLEN.

Temple of Religion to Reopen at Fair

Authorities of the New York world's fair announce that the Temple of Religion will reopen for the 1940 season with an expanded program.

Dr. Harkness Is DePauw Lecturer

Addresses Conference on Preaching—Holds Church Must Save World—Dr. Luccock on Realism of Jesus

(Special Correspondence)

GREENCASTLE, IND., April 4.—A woman's mind—clear, comprehensive, cogent—dominated the conference on preaching just closed here under the auspices of DePauw University in the Gobin Memorial Methodist Church. Dr. Georgia Harkness, professor of practical Christianity at Garrett Biblical Institute, Evanston, Ill., delivered the annual lectures on the Mendenhall foundation. Other religious leaders took part in the two-day conference on the Matthew Simpson lectureship and the Beamer missionary lectureship.

Miss Harkness began with the church—"A World Church in a World Crisis." She saw in the Christian church the only vital international organization and thus the greatest hope for the peace of the world. "We must work for economic justice so that fascism will not come to rebuke our lack of material security. We can better serve a stricken world if we stay out of the war." The mind of Christ is the final authority for the Christian, Dr. Harkness pointed out in her second address, but it does not stand alone, of course; it must be viewed with other sources of authority for the Christian such as the church, the Bible, the order of nature, and the Holy Spirit.

One of the best summaries it has ever been the privilege of this correspondent to hear was delivered by Dr. Harkness under the title "Jesus Is Lord." "In Jesus is no infallible rule, no mechanically accurate guide. There is peril in modernizing Jesus, but greater peril in failing to modernize him. Even middle class twentieth century Americans can transcend their traditions and in such transcendence the Christian community exists, holding before it Jesus' emphases on the Kingdom of God, the fatherhood of God, a message to the individual, purity of heart and motive and Christ's way of suffering."

Social Obligation of the Church

"Democracy and Christian evangelism have entered into the making of the Western world," Dr. Harkness pointed out in her morning lecture of Wednesday. Stoic and Christian emphases are fused in modern democracy. Though the church has been equivocal, yet it has frequently exercised its mission of prophecy against political and social opposition. "Evangelism is witness to the gospel in any form or manner. A suburban Zion is an easy place in which the church may go to sleep. The cure is to look upon that Zion itself as a mission field. Democracy and evangelism met in Christ's great prayer 'That they all may be one.' Between the Christian imperative and power politics there can be no truce. First, the church must set its own house in order; then, in relation to the state, it must proclaim social obligation, faith in man. The West must achieve a Christian social order if there is to continue to be a Western world."

Prefacing her final lecture with a summary, Dr. Harkness asserted her belief in liberalism, but her further conviction that "to get beyond liberalism we must at least go through it. Recovery of faith in a living God is the most crying need of our day. Religion cannot survive without faith in God." She continued her dissertation under the three heads of God as Creator, God as Judge, and God as Redeemer. Concluding with a credo, Dr. Harkness asserted her belief in God, in man, in Jesus Christ, in the Kingdom of God, in the church, in the duty of the Christian to be a witness to his faith and in the limitless resources of God for every situation.

Dr. Luccock Hits Popular Delusions

On Tuesday morning Dr. Halford E. Luccock of the divinity school of Yale University pointed out that Christian realism "would help free us of the popular and dangerous delusions that we can get back to prosperity without making a single change in conditions that brought about the depression; that we can stay out of the war and at the same time get the emotional satisfaction of getting into it; that we can defend democracy by abolishing the Bill of Rights; and that prosperity can be isolated to one group or locality." "The modern church must honestly work for the welfare of the whole mass of people if it would give a word of hope that is more than fatuous optimism," Dr. Luccock said, and added that it is time to abandon the apologetic attitude about the social and economic realism of Jesus.

As examples of contemporary violations of Christian values, Dr. Luccock assailed our "fantastic preparation for defense" and "the great onslaught against the power of labor now under way in the opposition to the National Labor Relations Board. Now that labor is getting somewhere by legislative means, those who want to break its power are hitting the Wagner act," he charged. . . . Dr. Luccock called the numerous "farewell parties for God" not a great success, since man is constantly rediscovering his inadequacy without God.

Discuss Worship, Effective Preaching

On Tuesday afternoon Bishop Titus Lowe of Indiana delivered an address on the usages of worship, pointing to the attitude of the minister himself, the selection of hymns and adequate attention to public prayer as important elements in the success of the service. Dr. Harold Cooke Phillips of the First Baptist Church of Cleveland discussed on Tuesday evening, "The Marks of an Effective Sermon," asserting that the sermon must be relevant, direct and vivid. The preacher must stop when he gets through. He must "know his age, love it, and live in it; yet the sermon must have a source of illumination transcending both the preacher and his age, always heading out, looking forward, going somewhere."

Plain, practical matters of sermon building—the collection of materials, attention to a three-year program for the pulpit—were urged by Rev. Dr. McIlyar H. Lichliter, pastor of the First Congregational Church of Columbus, Ohio. Rev. Dr. Henry Hitt Crane, pastor of the Central Methodist Church of Detroit, brought the preaching conference to a close as he urged that the message of the pulpit is the message of life itself, more important than right opinions, moral codes, emotional reactions or ritual.

Devotional addresses were delivered by members of the faculty of DePauw University. President Clyde E. Wildman presided throughout. Services of worship were presented with the invaluable aid of the DePauw University choir directed by Dr. VanDenman Thompson, director of the school of music, who prepared the service.

MIRON A. MORRILL.

Many Baptist Churches Work In Two Languages

An eighth of the churches included in the Northern Baptist Convention use two or more languages in their services. In addition to English, these Baptist churches hold services in German, Swedish, French, Italian, Finnish, Hungarian, Danish, Norwegian, Czech, Polish, Rumanian, Portuguese, Russian, Spanish, Japanese, Chinese, Latvian and Estonian.

British C.O.'s Far Outnumber Past

With the registration of 25-year-old men on April 6, the number of British young men asking exemption as conscientious objectors reached the total of 31,112. During the First World War the total number registering as c.o.'s in Great Britain was only about 16,000.

Mrs. Roosevelt's Radio Income to Quakers

Mrs. Roosevelt is about to start another period of broadcasting, this time with a soap company as sponsor. As previously, her income from this source will be given to the American Friends Service Committee.

Dr. Moss Launches New Broadcast Series

Dr. Leslie B. Moss of the International Missionary Council has begun a new series of radio talks over the red network of the N.B.C. on Fridays at 12:30 e.s.t. The talks will continue until the end of July.

Quezon Raises Question of Church Lands

Despite the fact that the purchase of friar lands arranged years ago by William Howard Taft is generally supposed to have settled the issue of church land holdings in the Philippines, President Quezon is reported to be launching another investigation. The Filipino chief executive is said to be greatly exercised at the extensive holdings which have found their way into the hands of the Catholic Church and to be

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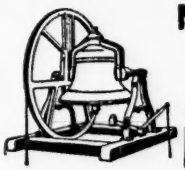

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determined to take action which will provide income from these lands for the support of the social justice program of the commonwealth government.

Washington Committee Seeking Federation Secretary

Dr. Howard Stone Anderson of the First Congregational Church, Washington, D. C., is the chairman of the committee which has been appointed to find a successor to Dr. W. L. Darby as executive secretary of the Washington federation of churches. The committee is seeking nominations.

Federal Council to Consider Conscientious Objection

The executive committee of the Federal Council of Churches has authorized the holding of a special conference to consider the relation of the American churches to conscientious objectors to war service. Plans for the conference will be developed by the council's department of international justice and good will.

Episcopal Women Found Monastic Order

A new monastic order, "The Community of the Way of the Cross," has been founded by Episcopal women of Buffalo, N. Y. Nuns will remain at work in the world and must be self-supporting. They will take communion daily, and vows will be required later. They cannot marry.

Report Franco Imprisons Many Priests

The *Witness,* Episcopal weekly, reports that General Franco is now holding more Roman Catholic priests in prison than any other country except Russia and Germany. Hundreds of priests are in exile; most of them Basques. The cardinal archbishop of Tarragona is in exile, as is the bishop of Vittoria.

President Roosevelt Reelected Senior Church Warden

President Roosevelt has been reelected senior warden of St. James Episcopal Church, Hyde Park, N. Y. James Roosevelt, his eldest son, was reelected as a vestryman of the same church.

Ford Grandson Preparing for Catholic Baptism

Henry Ford, 2nd, grandson of the motor magnate, is receiving instruction from Msgr. Fulton J. Sheen preparatory to entering the Roman Catholic Church. Mr. Ford's fiancee, Miss Anne McDonnell, is a Catholic.

Methodist Bishop Returns From Chungking

Bishop Ralph A. Ward of the Methodist Church preached in Asbury Church, Delaware, Ohio, on April 7. Bishop Ward has just returned to this country from his station at Chungking, China.

Federal Council Reviews Work of Co-ops

Information Service, weekly bulletin of the research department of the Federal Council of Churches, has issued a special "Manual on the Church and Cooperatives" compiled by Benson Y. Landis. Into 16 large pages it has crammed an astonishing amount of information on this highly important subject. Copies may be obtained from the Federal Council, 297 Fourth Avenue, New York city.

Overseas Chinese Give $160,000,000 to War

Reports from Chunking state that by the end of December gifts from overseas Chinese to support the war efforts of the Chinese government had totaled $160,000,000. Of this huge amount, $8,859,470 came from the American zone during the last nine months of 1939.

Union Seminary to Raise Fund

Union Theological Seminary, New York, has launched a campaign to raise $300,000 by July 1. The amount is needed to make up shrinkages in income from investments. Several large gifts have already been received.

Episcopal Women Ask for Divorce Rule Change

A committee of women of the Episcopal Church which has been meeting at the request of the bishops of the church has submitted a report favoring changes in canonical law to permit the remarriage of divorced persons with the blessing of the church. The report is expected to be presented to the General Convention which meets in Kansas City, Mo., in October.

Will Hays Praises 'Y' as Result Of Private Initiative

Speaking at the dedication of a Y.M.C.A. at Terre Haute, Ind., on March 31, Will H. Hays, of the Motion Picture Producers and Distributors of America, declared that "private initiative reared this sturdy structure," and called on American youth to remember this "before they cheer too lustily for rival theories of the organization of society which begin and end with the magic formula, 'Let's pass a law.'"

Quakers to Open Refugee Home in Indiana

Indiana Quakers are rehabilitating a large property near Spring Hill, north of Richmond in that state, as a hostel for European refugees.

Volunteers of America Aid Catholic Parish

More than 100 attendants at a Volunteers of America mission in Washington, D. C., contributed to the rebuilding of St. Peter's Catholic Church, destroyed by fire.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

City of Chance (Fox) Lynn Bari, C. Aubrey Smith, Donald Woods	*Crime thriller.* Girl reporter, working with police to frame gambling establishment, finds childhood friend in charge and sets about to save him.	Film uninteresting as it labors to provide episodes in dull plot. Triviality aside, however, fact that it portrays Smith sympathetically as kindly judge who sponsors "honest" gambling on the side makes it *unrealistic and undesirable.*
Emergency Squad (Par.) William Henry, Louise Campbell	*Adventures* of three young city firemen, proud of dangerous assignment, when girl reporter makes them heroes of her feature stories.	Stiffly acted, but good as simple action film. Portrayal of modest courage, devotion of duty admirable. Includes excellent performance by police dog. *Unpretentious, interesting.* Y
Parole Fixer (Par.) William Henry	*Expanded news reel,* showing efforts of G-men to apprehend lawyer who gets men paroled, then forces them to return to crime to pay him off.	Story told by series of flashes, poorly connected and acted in artificial manner. Approved by J. Edgar Hoover, it glorifies FBI methods and hits at parole abuses. *"Crime Does Not Pay" shorts do it much better.*
†Rebecca (UA) Joan Fontaine, Judith Anderson, L. Olivier	*Melodrama; filming of DuMaurier novel.* Works out mystery young wife senses in strange influence memories of her dead predecessor have upon life on the great estate where family lives.	Tragic, portentous atmosphere of novel remarkably attained by camera, music, direction. Suspense effectively maintained; acting excellent. While film is definitely not for those seeking pleasant entertainment, *as melodrama it is impressive.* M
Special Inspector (Warwick)	*Thriller.* Federal investigator disguises himself as truck driver to foil gang of hijackers.	Fails to hold interest, to say anything about crime one way or another or to convince in any manner whatsoever. Stumbling, trivial.
Ultimatum (Hoffberg) Eric Von Stroheim, Dita Parlo	*Wartime espionage.* (In French, with English titles.) Tragedy of approach of war in 1914 as experienced by men and women, formerly friends, on opposite sides of Austro-Servian border.	Sympathetically told, with insight into feelings and motives of characters, and with overtones of the tragedy and futility of war. *Impressive.* M, Y

BEST CURRENT FILMS

For Family: Gulliver's Travels, Swiss Family Robinson, The Bluebird, Pinocchio, Young Tom Edison.
For Mature Audiences: Mr. Smith Goes to Washington, Ninotchka, We Are Not Alone, Gone With the Wind, Dr. Ehrlich's Magic Bullet, Vigil in the Night, Grapes of Wrath, The Shop Around the Corner, Abe Lincoln in Illinois, Of Mice and Men.

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With a lawyer's skill at evaluating evidence, he began a study of the record of Prohibition's repeal. What he discovered amazed him. In his new book Mr. Dobyns shows conclusively that a small group of powerful financiers, hoping to do away with their personal and corporate income taxes by the repeal of Prohibition and the taxing of beer and hard liquors, organized and conducted a nation-wide propaganda movement, resorting to every method of deception, coercion and distortion that professional propagandists could devise and unlimited money could buy. He cites *names, dates, places.* He tells a story of colossal greed which deliberately flouted the will of the people, corrupted every area of American life, took the underworld as its ally and thrust slimy fingers into the highest places in the land.

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While at Harvard, where he graduated in 1898, Fletcher Dobyns specialized in philosophy and political economy, and represented his university in debates with Yale and Princeton. Admitted to the Illinois bar in 1901, he embarked upon a distinguished career. Among the offices he held were Assistant State's Attorney, Cook county, Special Assistant District Attorney for Northern Illinois, Special Assistant Attorney General of the United States. In 1912 he was a candidate for Attorney General, State of Illinois, on the Progressive ticket. For a time he was an instructor in John Marshall Law School. Between the years 1909 and 1925 he carried on his legal practice as a member of the firm of Dent, Dobyns and Freeman. He is the author of *Cases on Criminal Law and Procedure, Justice Holmes and the Fourteenth Amendment,* and *The Underworld of American Politics.*

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